Calvinist Contact

A Reformed Weekly

NOVEMBER 22, 1991/47th year of publication/No. 2283

REDEEMER COLLEGE LIBRARY
PER/BX/9401/C36
NOV 26 '91

Canadian High Court says pastor-penitent privacy not an absolute right

Marian Van Til

OTTAWA — If you commit a crime and in remorse tell your pastor, elder, or perhaps a youth worker or counsellor about it, that person may be forced to testify against you in court, divulging what you told him or her — unless you can *prove* that you expected your conversation to be kept confidential.

That is the gist of a recent 9-0 Supreme Court decision. Canada's High Court ruled that "pastor/penitent" privilege (as it has been accepted, for example, between priest and a parishioner in the Catholic confessional) is not a hard-and-fast "privilege" at all. The only such blanket, common law or *prima facie* privilege of confidentiality that exists in Canadian law, the court decided, is between lawyers and their clients.

Pastor/penitent confidentiality privileges must be decided on a case by case basis, the court said. And for that privilege to be granted "the expectation of confidentiality [between the spiritual leader and the parishioner] is absolutely critical, wrote Chief Justice Antonio Lamer, "....for without it, the *raison d'etre* of the privilege is missing."

Should they have talked?

It is Lamer's opinion that "a case-by-case analysis allows the courts to determine whether, in the particular circumstances, the individual's freedom of religion will be imperilled by the admission of the evidence [into the court]."

The Supreme Court's decision came after a review of the evidence in a Manitoba murder conviction which had been appealed.

Twenty-two-year-old Adele Gruenke of Lorette, Man., had admitted Killing Philip Barnett, an 82-year-old friend. She had given a graphic account of the murder to her pastor, Harmony Thiessen, of the Victorious Faith Centre Church, and to Janine Frovich, one of the church's counsellors. Gruenke wanted to know if she "would go to hell for the murder."

Though Gruenke admitted she committed the murder, she appealed her conviction primarily because, she argued, she had been spiritually troubled by her deed and had spoken in confidence to the two women who were her spiritual advisors. So her confession should not have been admitted as evidence, she believed. It was largely Thiessen's and Frovich's relating of her confession that convicted Gruenke.

It was revealed in court that Gruenke had been introduced to Barnett by her mother and had been living with him in a platonic relationship. He lent her money and helped her start her

See **Clergy** -- p. 2

Mission Improbable

A former missionary to Sierra Leone looks at the work done among the Kuranko people by the Christian Reformed Church and asks why the work had to be terminated after almost 10 years. (See pp. 10, 11).

Photo: Courtesy Annette Tensen

Annual flooding is essential for a good rice harvest in Sierra Leone.

Manitoba government not committed to implementing Native inquiry recommendations

Photo: C.C. files

Manitoba tries to adjust its justice system to accommodate Native rhythms.

Bill Fledderus

WINNIPEG — Of the 29 pages of recommendations which arose from Manitoba's two-month-old Aboriginal Justice Inquiry (AJI), a small number have been implemented while most are still being discussed, according to Manitoban Justice Minister James McRae's office.

The governmental working group dealing with the report is not mandated to implement its recommendations, according to a McRae spokesperson. The group considers the report to be the informed opinions of two respected judges, but in effect it uses it more as a basis for dialogue than a checklist of changes which it feels compelled to make.

The government inquiry, begun in 1988 and concluded in August 1991, was originally sparked by allegations of racism and discrimination against the Manitoban court system and police. Inquiry leaders Alvin Hamilton and Murray Sinclair, both provincial judges, held two years of hearings and spent almost two years preparing a 1000-page report. Native groups responded positively to the report and affirmed its conclusions.

Report recommendations for procedural changes in court prosecution methods and police departments have been implemented, according to a spokesperson from McRae's office, and implementation plans are being discussed for those recommendations which can be implemented within the framework of existing policies.

The discussion is being facilitated by a multi-departmental working group, which includes members from the ministries of justice, education, natural resources and Native affairs, among others. The working group was formed one year ago, even before the AJI report was published, and followed the inquiry hearings closely. Some of the commission recommendations are beyond its scope, since they require a change in Canada's Constitution or other action by the federal government.

Some recommendations for the federal government

It is impossible to say how long it would take to implement some of the more radical advice, such as a separate system of policing and courts for Native communities, according to the spokesperson. Separate courts have proven very successful for groups like the Navajo in the United States.

A spokesperson for the Assembly of Manitoba Chiefs, which is involved with the working group, characterizes the implementation speed as "acceptable."

Neil Funk-Unrau, who works in Native Ministries for the Conference of Mennonites in Canada, says the AJI report is an excellent resource for lay-people because it is written in every-day language.

Hamilton and Sinclair's report concludes that the current Manitoba justice system is based on principles alien to Native law and culture and that new alternatives for Native justice must be created to overcome this alienation.

"In almost every aspect of our legal system, the treatment of aboriginal people is tragic," says the AJI report. "Canada's treatment of its first citizens has been an international disgrace."

The report also acknowledges that a restorative model of justice would be more appropriate for Native people than the existing model organized around punishment.

Funk-Unrau points out that Mennonite presenters had explained to the inquiry that the restoration of harmonious relationships between victim and offender, and between offender and community, would be closer to both Judeo-Christian ideals and Native traditional justice than the system currently in place. He adds that he was disappointed that the government made no commitment concerning the implementation of the recommendations, but considers the report "very good."

In this issue:

Annette Tensen explains why Krim mission and development work in Sierra Leone has failed. . . . . p. 10

A lawyer looks at defending the guilty. . . . . p. 14

News

School funding battle heats up

Bill Fledderus

TORONTO — The Canadian Jewish Congress is backing five Jewish parents who have launched a court challenge claiming that Ontario discriminates by not financing religious day schools.

The Jewish Congress cites the Canadian Charter of Rights and Freedoms in arguing that at least the secular portion of the instruction provided by Jewish schools should be funded. It requests that non-funding be declared unconstitutional and that Jewish schools be publicly supported to the same extent that Roman Catholic separate schools and "non-religious" public schools are currently supported.

"It's morally outrageous that Ontario is the only jurisdiction in the world that funds one religious-based school system to the exclusion of all others," says spokesperson Murray Segal.

In Ontario, pre-Confederation promises guarantee provincial funding for the education of students in Catholic separate schools, and historically Quebec had similar obligations to provide requested Protestant education. A 1987 Supreme Court ruling upheld those guarantees and ordered Ontario separate school funding extended to the end of high school.

In all other provinces governments provide at least some funds for independent and religious schools. (See related story on Alberta funding on this page).

The Jewish Congress challenge, filed October 31 in the Ontario Court of Justice (General Division), should come to a hearing on December 2 when a court date will be set.

Christian schools file co-application

A second independent school organization, the Ontario Alliance of Christian Schools (OACS), has filed a co-application to the one filed by the Jewish Congress and has hired the law firm Stikeman and Elliot of Toronto to represent them.

At the OACS annual meeting held November 9 executive director Adrian Guldemond explained that OACS is currently preparing its case with lawyers. OACS wants to know how best to express its support for the Jewish Congress while making clear that it is not willing to compromise its own philosophy.

Fiscal restraints have prevented OACS from launching an independent court challenge in the past. It now finds itself working with the Jewish Congress in what could become a complex situation. OACS holds that all areas of instruction are religion-based, while the Jewish Congress has a two-part curriculum made up of general studies and a heritage program. Though OACS is asking that both parts be funded now, if it compromised to accept funding for its general studies program alone, the difference between it and the Jewish Congress could become important.

Lawyers representing both parties will work together to prepare the case.

The decision as to how the courts will deal with the two-part case will be made at the December hearing. Both parties could end up in the same court room, or the cases could be considered independently.

Ten thousand students attend Jewish day schools across the province and OACS represents an additional 12,000 students.

Current issue is fairness

An Ontario legislative affairs officer recently warned that the province has "no available resources for the private schools." According to Guldemond, the present issue is about fairness concerning the accessibility of those resources. If independent schools receive the right to apply for funding that does not mean they will immediately apply for it.

The question of what kinds of conditions will come attached to such funding will need to be clarified to ensure that receiving public money would not jeopardize the religious foundation of the independent schools — a goal OACS calls "financial equity with integrity."

"Right now, the only law on the books in Ontario which pertains to independent schools is that we must submit to inspections," adds Guldemond. "The rest is all Ministry of Education policy."

Schools optimistic about receiving more funding in Alberta

Louisa Bruinsma

EDMONTON — The eleven-month-old Choices for Children campaign, seeking increased funding for Alberta's independent schools from the provincial government, is finding the Alberta education ministry very co-operative.

Gary Duthler, executive director of the Association of Independent Schools and Colleges of Alberta (AISCA) which is behind the campaign, says, "The education minister appears to be willing to negotiate an appropriate level of funding." AISCA's goal is to secure 75 per cent funding.

At present, independent schools in Alberta do not have access to municipal taxes, receive no money for capital expenditures and they say provincial funding is not keeping pace with the increasing costs of education.

AISCA presented a detailed brief outlining its concerns and hopes for additional funding at its October 8 meeting with the provincial education caucus. In an encouraging response, Education Minister Jim Dinning emphasized that schools have to publicize the idea that they are not elitist. He also "challenged us to defend our goal of 75 per cent funding," Duthler explained.

Clergy concerned about ruling

...continued from p. 1

massage-therapy business. But he gradually became jealous of the time she spent with her boyfriend and began to make sexual advances to her, becoming more and more insistent.

Gruenke could finally take the harassment no longer and plotted with her boyfriend to kill Barnett, also hoping to receive some insurance money and to benefit from Barnett's will. Gruenke killed Barnett by driving with him out of town and beating him with a piece of board which was in the car.

In Gruenke's court version of the story, the murder was unpremeditated. But she had told her pastor and counsellor a different story, and she had not expected them to remain silent about it, they judged. In fact, she had talked about possibly going to the police. The Manitoba jury decided that the evidence did not support Gruenke's court version of the story. The Supreme Court justices agreed.

Though the Supreme Court justices all agreed on the facts and outcome of the Gruenke case, one of them, the Hon. Mme. J. L'Heureux-Dube, deviated from the opinion of the others in writing a compelling analysis of the "religious communications" category of privilege, arguing that it *should be* recognized as a principle in Canadian law.

Various Canadian churches have responded negatively to this Supreme Court decision, wondering whether it will force their clergy to reveal in court private conversations or confessions. Some wonder whether Catholics and the few other churches which have a formal confessional might have an advantage over clergy and members of other communions where "confession" is much more informal.

The justices did address that matter. Chief Justice Lamer said the case-by-case determination of whether priest/penitent conversations or confessions are admissible in court must "begin with a non-denominational approach." That's why, he says, he prefers to refer to such confessions by the general term "religious communications."

"The fact that the communications were not made to an ordained priest or minister or that they did not constitute a formal confession will not bar the possibility of the communications' being excluded," Lamer asserted. "All of the relevant circumstances must be considered... in a manner sensitive to the fact of Canada's multicultural heritage."

Even so, many non-Catholic religious leaders say they're uneasy about the need to prove that a "religious communication" was expected to be private; they also fear it will put a damper on people coming forward for help. "Sometimes people don't come in and say I'm making contact with you and it's confidential — it's just presumed," says Rabbi Reuven Rulka of Ottawa. "It becomes a real moral dilemma involving a clash between an individual's right to privacy and the right of an individual to freedom from oppression."

More pressure on clergy

Rev. Arie Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada, thinks "the ruling may have an effect in that there will be more pressure on church officers to violate the principle of confidentiality which was firmly established by the CRC's Synod of 1988."

"The CRC has attached great importance to 'clergy silence.' But it doesn't just apply to clergy. It draws in deacons, elders, evangelists and church staff regarding confidential information received during their duties," he points out.

"But now," continues Van Eek, "an officebearer must be even more aware whether they are being talked to in confidence because this says there's no automatic confidentiality in the eyes of the law. The assumption under British common law that confidentiality [between pastor and parishioner] would be held can be assumed no longer."

Van Eek believes "the CRC will honour the decision of those who invoke confidentiality [in the courtroom]," as in fact happened in a case which went to court in Saskatchewan several years ago and involved statements made to a CRC chaplain. "The church has said confidentiality is essential to pastoral work," explains Van Eek. "In fact, Synod 1988 said an officebearer can be disciplined for betraying confidence."

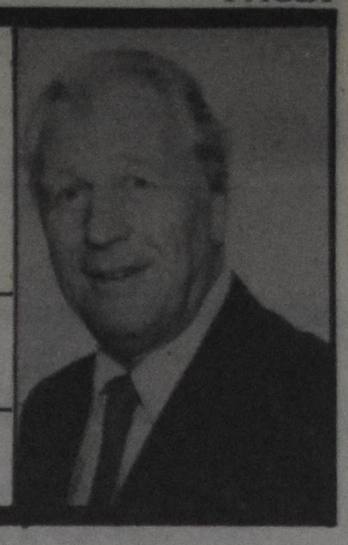
Complex issues

Van Eek admits the public's safety could be at issue in certain cases — as when someone confesses to a murder. But such cases are relatively rare — and complex. The only time when clergy confidentiality *should* be, and according to law, must be, "violated" immediately, Van Eek points out, is when officebearers have information about physical, sexual or emotional abuse being perpetrated on minors.

Van Eek hopes that officebearers across the Canadian part of his denomination will become aware of the recent Supreme Court decision and of the increased need to know clearly in the course of pastoral work whether the person they are ministering to is expecting that whatever he or she says will be held in confidence.

LONDON FRANKFURT PARIS MELBOURNE ROME
CRUISE VANCOUVER
JAMAICA ARUBA MEXICO
JOHANNESBURG from $1375 PLUS TAX (Restrictions apply) Call for full details
AMSTERDAM
wereld contact
KLM
FROM $429 PLUS TAX LIMITED SPACE FREE CAR 1 WEEK 15 Oct.-12 Dec. 24 Dec.-31 Mar.
1-800-667-2525
Bradford 1 (416) 775-6763
Grimsby 1 (416) 945-3301
224-5211
MADRID VIENNA COPENHAGEN AMSTERDAM

Pressreview



Carl D. Tuyl

Constitutional Affairs Minister Joe Clark wants to quick-start the unity panel, but its battery is pretty low, and the committee in its present state is as useful in the national debate as our pumpkin was the day after Halloween. The proposals for a constitutional assembly have become a whole lot more attractive. New Democrat Leader Yukon-Audrey wants a 200-member conference, and Clark did not dismiss the idea altogether.

★★★

Reform Leader Preston Manning (I should think up a suitable nickname for this man) asked the Calgary Chamber of Commerce for advice in the matter of handing out pink slips. Firing people, he meant. Or as it is called in today's jargon "downsizing."

★★★

Quite a few Canadians have been downsized lately. Unemployment rose to 10.3 per cent. Periodically we read articles that state that the economy is recovering, but that's hard to believe when there are 1.3 million people in our country out of work. One hopeful sign is that mortgage rates have fallen to an 18-year low.

★★★

These are tough times: Mrs. Marianne Westenberg of Vancouver hit upon the not so new idea of holding up a bank. It's hard, however, to get reliable baby sitters so Marianne took her four-month old son along on the job. The boy, Michael Murphy, is now in a foster home and both Mr. and Mrs. Westenberg are in the care of the government, enjoying fried bologna in an institution commonly referred to as the slammer.

★★★

Our Trade and Industry Minister Michael Wilson apparently wanted to make use of the low mortgage rates: he bought himself a $1 million house in Toronto. Sounds like you could buy a small castle on the Rhine for that, but in Toronto that kind of money buys you what people used to call a nice place. No more. Some people see in Wilson's move to Toronto an indication that he will retire from politics.

★★★

We all had reason to celebrate with our Justice Minister when the House passed her gun control law, which puts at least some limitations on the use and purchase of rifles. The law will now go to "the other place" — the Senate — for approval.

★★★

Anybody seen, heard or even smelled Jean Chretien lately? Do the Liberals keep him locked up till he passes his English exam? We know he wants co-chairperson Dorothy Dobbie of the unity panel fired, but there must be many more important matters to be considered.

His retired Majesty is invited to be the keynote speaker at a Liberal do in Kanata, an Ottawa suburb, but Ontario MPPs have asked him to cancel the appointment. They should know how much charisma the old political warrior still has in him. He probably could raise a lot of money for them which given the financial state of the Liberal party would not be a luxury.

★★★

The City Christian Centre of Kingston advertised in the *Whig-Standard* that at 7:00 p.m. it would offer a Back to the Battle Hour for adults. The church militant, I guess. The Kingston paper also quoted Bill Vaughn who said: "Suburbia is where the developer bulldozes out the trees, then names the streets after them.

★★★

In the bulletin of a Christian Reformed Church (which shall remain unnamed) I read: "The Calvinettes will be making reeves, and are asked to bring metal coathangers and some material to their meeting." If I were a reeve I would not attend that meeting. Sounds dangerous, especially those metal coathangers.

★★★

The new B.C. premier Michael Harcourt is already hustling up business for his province. The premier is off to Tokyo, Hong Kong and New York to assuage possible fears about his socialist government. Socialists also know on which side the bread is buttered. Peter Newman, who knows almost as much as Big Brother, tells that Harcourt has ordered his front benches to wear sombre suits and conservative dresses, and that the party even hired a Washington-based former Shakespearean actor to teach the socialist MLAs to be more effective on television. The other socialist premier, Saskatchewan's Roy Romanow, does not believe that it is good for men to be alone and he appointed four women to his 11 member cabinet.

★★★

I spent the eleventh hour of the eleventh day of the eleventh month in an airplane, but if you were down on the ground I hope you walked gently and listened to the sounds of freedom.

★★★

Yugoslavia's army has gone berserk. It is bombing the medieval city of Dubrovnik with missiles and artillery.

★★★

Cambodia will get its new government this week. Part of the new coalition is the infamous Khmer Rouge party whose evil policies were responsible for the death of countless Cambodians. Small wonder that Cambodian refugees in the Thailand camps are not all that eager to return home. Neither are the many boatpeople of Hong Kong's refugee camps ardently desirous of returning to Vietnam. There will be forced repatriation though.

Haitians still reach the U.S. in leaky boats, often by the grace of the U.S. Coast Guard cutters which pick up the refugees before their ships sink.

★★★

Old communists never die, they don't even fade away. They keep clinging to their outdated ideology with stubborn fervor. At the occasion of the anniversary of the Bolshevik revolution they demonstrated in the streets of Moscow. They longed for the good old days when party apparatchiks could buy consumer goods in the comrades-only stores. And as if Boris Yeltsin did not have enough trouble with these hard-line communists there was also an armed rebellion in the Southern part of Russia where Muslims want to establish an independent republic. With all the unrest in what used to be the Soviet Union many people are worried about who has the finger on the trigger. The NATO allies decided that it was too early yet to disband and participants in their Rome meeting continued the treaty organization.

★★★

Saddam Hussein might have come to the conclusion that he lost the war. He fired his son-in-law as defence minister and replaced him with a cousin who briefly governed occupied Kuwait and helped put down the Kurd rebellion. "Ready for another war now?"

★★★

Sometime, somewhere (albeit not too often), reason prevails: a ceasefire ending Angola's civil war is holding after more than five months.

★★★

Let's look down South. Our Yankee neighbours are beginning to cast covetous eyes on our health care delivery system. It might not be the very best in the world, but many Americans are beginning to realize that it is better than their current situation, where millions cannot even afford very basic health insurance.

And then there are the voters of Louisiana who will have to decide whether their next governor will be an unadulterated racist Nazi-Klu-klux-Klan-fascist nut, or an indicted racketeer. I would rather vote for Captain Ahab's white whale than for either of the two; but President Bush, trying to find his way between the lesser of two evils, advised the people of Louisiana to vote for Democrat Edwards. Another case of politics causing strange bedfellows.

★★★

People hereabouts begin to be nervous about Christmas. In elevators and waiting rooms I hear inquiries about the progress of gift shopping. I overheard one very senior citizen's reply to the question whether she had done any shopping already. "I am not going to do any shopping," she said. "I'll invite them all to my church and they will get their present from our minister."

Come to think of it, it ain't a bad idea.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and a chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

HEALTH INSURANCE NOTICE!

Are you going South this winter?

The Ontario Government has changed its payout for out of country hospital services. If you are travelling outside Canada (spending the winter in Florida?) you must take out extra coverage. We offer BLUE CROSS Insurance. Don't delay, call us now and take out BLUE CROSS. We can do it over the phone.

VERSTRAETE TRAVEL SERVICE Ltd.

Phone us now: (416) 969-8100

AMSTERDAM only **$449.** Dep. Nov. 1-Dec. 12

AMSTERDAM

WINTER SEAT SALE - FROM $449

CALL THE EXPERTS AT

VALENTINE TRAVEL

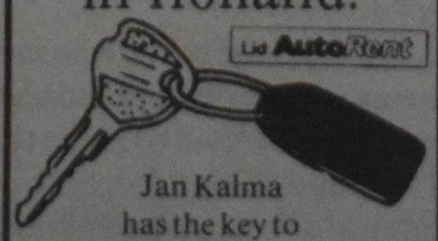
513-0400 or 324-3330

Toll free 1-800-268-6144 (Ont.) London (519) 672-3161

St. Cath. (416) 935-9103 Henny Vuyk: (416) 934-0666

OFFICE HRS: MON.-FRI. 0830-0530

Want to rent a car while in Holland?



Jan Kalma has the key to all forms of car rentals.

Will deliver car to Amsterdam airport if desired.

jan kalma

De Meer 24, 9201 EZ Drachten

The Netherlands — Tel. (31)5120-15199

Fax (31)5120-32324

Calvinist Contact

GIFT CERTIFICATES

Is there someone in your organization (church, school or other organization) whom you would like to surprise with a gift as a gesture of appreciation for e.g. volunteer work, faithful years of service or effort beyond the call of duty? Consider giving that person a gift subscription to **Calvinist Contact.**

Calvinist Contact offers gift certificates to such organizations which could be used at the time of honoring the person you have in mind.

If you're interested, please send us the following information:

- *name and address of your organization (giver of the gift certificate)*
- *name and address of the person to receive the gift subscription*
- *whether the subscription is for one, two or three years*
- *address for billing purposes*

Editorial

Calvinist Contact

An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Calvinist Contact:
(ISSN0410-3882) is published by
Calvinist Contact Publishing Limited,
261 Martindale Rd., Unit 4,
St. Catharines, ON L2W 1A1
Tel: (416) 682-8311 FAX: (416) 682-8313
Office hours: 8:15 a.m. - 4:15 p.m.

Editor:
Bert Witvoet

General Manager:
Stan de Jong

Associate Editor:
Marian Van Til

Assistant Editor:
Robert Vander Vennen

Staff Journalist:
William Fledderus

Contributors:
Alison de Groot, Stan de Jong, Nandy Heule, Anne Hutten, Reinder J. Klein, Angela Terpstra

Accounting:
Willy Suk-Kleer

Advertising:
Suzanna Brasz

Circulation & Mailing:
Grace Bowman

Layout & Design
Cecilia van Wylick

Typesetting:
Ingrid Torn

Proofreading:
Willy Suk-Kleer

Editorial Advisory Board:
Robert Bernhardt, Margaret Griffioen-Drenth
Nandy Heule, Anne Hutten, Sheena Jamieson,
Judy Knoops, Nicholas B. Knoppers, Jacob Kuntz,
Hendrik Reems, Lammert Slofstra, William Van Huizen.

Publication dates:
Calvinist Contact is published weekly on Fridays except for **July 5, 19, Aug. 2, 9 and Dec. 27**, by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

Canada mail:
Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster:
Send address changes to *Calvinist Contact*, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

U.S. mail:
Calvinist Contact (USPS 518-090).
Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092

Advertising:
Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thursday at 8:30 a.m. for the next week's issue.
See classified pages.
The publication of comments, opinions or advertising does not imply agreement or endorsement by either *Calvinist Contact* or Calvinist Contact Publishing Limited.
Printed in Canada

Subscriptions	Canada (GST) included	United States (GST free)
Six months	$21.25	$18.00 U.S.
One year	$37.50	$32.00 U.S.
Two years	$70.00	$60.00 U.S.
Three years	$105.00	$90.00 U.S.
Overseas: $125.00 airmail		**$70.00 surface mail**

261 Martindale Rd., Unit 4,
St. Catharines, ON L2W 1A1
Tell.: (416) 682-8311 or FAX: (416) 682-8313

Is civil war a possibility in Canada?

According to a participant at a Toronto conference on the military implications of a Quebec separation, civil war is the norm when nations splinter. Canadians should not assume that they are immune to civil war, he warned.

No one so far has raised the spectre of the possibility of civil war in case Quebec secedes from the rest of Canada. Most politicians are talking about the economic impact of such a move. Some mention the psychological cost. But it wasn't until an opinion column appeared in a recent issue of *The Toronto Star* asking the question, "Can we really rule out civil war?" that civil war in Canada has been seriously considered in the public media, I believe.

Columnist Thomas Walkom refers to what is going on in Yugoslavia right now as "transition costs." Those costs are a lot heavier than many of us would have anticipated a year ago, for example. We have known for many years that Croatia and Serbia were at loggerheads and that Croatia was seeking independence. But who could have thought that after what happened in Eastern Europe — a tremendously significant uprising with little loss of life in most instances — there would be the kind of fighting and shelling that is now taking place in Yugoslavia?

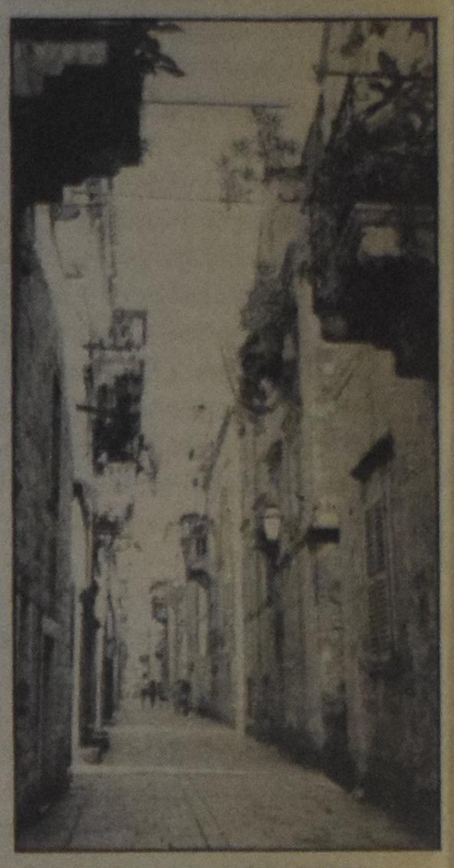
The difference after one year

It was only a year ago that my wife Alice and I travelled through Yugoslavia, through the republics of Serbia, Kosovo, Montenegro and finally Croatia, where we ended up in the historic city of Dubrovnik. Little did we know that a year later this beautiful ancient city would be shelled once a second at the height of bombardments. This medieval fortress city, advertised in tourist pamphlets as a city with "domed churches, sloping orange-tiled roofs,

An aerial view of Dubrovnik.

collonades, courtyards, narrow stone streets as well as museums, galleries and palaces" just does not seem like the kind of place that would be selected by Yugoslavian forces for a key military operation — as a place to take at any cost.

Of course, our main concern has to be for the 50,000 people who are trapped in this Adriatic seaport. After six weeks of siege their lives are in great danger. They are already suffering from lack of food and clean drinking water. But for people like Alice and me, who had really come for the architectural and natural beauty of Dubrovnik, the thought of all of this historic and natural splendour being systematically shelled brings out a special sense of loss.



Picturesque streets of the Old City.

Some not so remote situations

We could not have known then that anything like this might happen 12 months later. Nor do we think today that the beautiful city of Quebec, which we have also visited with much appreciation, will ever be attacked that way by Canadian forces. But after reading the column in the *Star*, I am no longer so sure.

What are the arguments that civil war in Canada is not such a remote possibility in the event of a split?

- A split will cause bitterness, and bitterness tends to interfere with calm, rational decision.
- First nations Chief Ovide Mercredi has warned that Natives may not agree to separation. Indians and Innuit claim two-thirds of Quebec. This brings tension to the separation.
- Suppose Ottawa is unwilling or unable to negotiate terms with Quebec after a unilateral declaration of independence, and suppose Quebec sends in police to take control of key federal institutions in the province. What will Ottawa do?
- What will Ottawa do if Anglo-Quebecers demand their right to protection, or the Cree of James Bay call on Ottawa to fulfil its obligations to them?
- History shows that civil war almost always breaks out when a nation divides.

These are just a few foreseen considerations. Then there are always the unforeseen ones. Think of Oka and how it quite unexpectedly became a flashpoint which could easily have erupted into full-scale civil war.

After what has happened to the lovely seaport of Dubrovnik, I am ready to believe that anything is possible in the case of a unilateral declaration of independence on the part of Quebec. Let's hope Canada stays together. And if not, let's hope that a unilateral declaration will be avoided.

BW

Letters

News digest

Marian Van Til

Farmer-consumer connection explored

GUELPH, Ont. (CFFO) — "The Farmer-Consumer Connection" will be the theme of the 1991 convention of the Christian Farmers Federation of Ontario (CFFO). Farm families from across the province will be gathering in Guelph on December 5 to renew their commitment to family farming and to elect the federation's 1992 leadership.

Rev. Peter McKellar, pastor of Main St. United Church, Mitchell, Ont., and former national rural consultant with the United Church of Canada will lead off with "Bridge Over Troubled Waters." The Honourable Elmer Buchanan, Ontario Minister of Agriculture and Food, will address the meeting during the luncheon.

A panel made up of farmers, educators and food industry people will focus on the questions, "Farmers: Do you really care about consumers' changing needs and wants? Consumers: Do you really care what happens to Canadian farmers?"

At the evening banquet Ross Daily, agriculture editor at CFPL TV in London, Ont., will speak on "Improving the Farmer-Consumer Connection."

The public is welcome at the event. Please pre-register by calling the CFFO office at (519) 837-1620 or Fax your registration to (519) 824-1835.

Manitoba mediators receive grant

WINNIPEG, Man. (MCC) — The Mennonite Central Committee (MCC)-supported Mediation Services has receive a grant of $65,000 from the province of Manitoba. The funds will be used to hire additional staff to meet the growing demand for the mediation of criminal offenses and mediation training in the city of Winnipeg.

Last year Winnipeg's Mediation Services mediated over 300 cases, including a charge of assault against three members of the Montreal Canadiens hockey team. It is the largest program of its kind in North America.

Canada's population passes 27 million

OTTAWA (Canadian Scene) — According to Statistics Canada, on July 1, 1991, Canada's population was estimated at 27,023,100. This figure represented an increase of 384,100 persons over the previous 12 months. It was the first time the population had reached and surpassed the 27 million mark.

A total of 214,900 immigrants entered Canada in the period of July 1, 1990, to June 30, 1991 — over 12,000 more than during the previous 12 months. At the same time the number of emigrants from Canada increased slightly, to 39,200 from 37,900.

The annual number of births in Canada continued to rise during the same period. There were 405,900 births compared to 395,700 the year before. The natural population increase (births minus death) also rose, but to a lesser degree. The increase was only 7,000 due to a higher number of deaths compared to the previous year.

BEYOND BELIEF

"JEREMIAH," I SAID, "MAYBE YOU OUGHT TO KEEP SOME OF THOSE CRITICISMS TO YOURSELF."
"NONSENSE," YOU SAID, "I'M A PROPHET" YOU SAID, "THE KING WILL WELCOME MY INPUT."

Focus on the important works of the church

After reading and hearing so many negative and painful comments about the Christian Reformed Church e.g.; those who are leaving versus those who should be leaving (C.C. Nov. 1), we would like to interject with a very bright spot.

We are very thankful to God that he has chosen Hamilton, Ont., as the place for the first Canadian-hosted Coffee Break/Story Hour convention to be held in July '92! Approximately 1500 women from all over North America will be a part of a convention where they will be nurtured, inspired and encouraged by speakers, music, and Christian fellowship. It is to be hoped that they will go back to their home churches filled with the urgency to share Jesus Christ with those who have not committed their lives to him.

We pray that *Calvinist Contact* readers throughout the nation will lay down their arguments and discontent long enough to pray for this great work that the Lord has started in the CRC. Pray for the individual churches as they reach out with the Good News. Pray for the convention which binds us all together with the same goal: "To go and make disciples of all nations!" (Matt. 28 : 19).

Ida & Joanne Tigchelaar
Co-chairpersons
Coffee Break/Story Hour
Convention '92

Let's make our point without making enemies

Re: "A happy proposal" (C.C. Nov. 8)

The suggestion by Jelle de Jong to do away with the Reformed Church in America and the Christian Reformed Church and bundle them together in two groups of conservatives and liberals is not so good.

Conservatives would not be fighting the liberals any more, but each other. Just imagine Jelle de Jong who seems to be a peace-loving man, conservative, but still a member of the RCA sharing the nest with Jelle Tuininga, also a conservative, but a warrior with 15 years of rebellion under his belt, who left the CRC.

I would not mind seeing the CRC and RCA form one denomination, but then with conservatives and liberals under one roof. We need each other, but we also need to learn to make our point without making enemies.

Klaas Terpstra
Hamilton, Ont.

Wants more of John Calvin

Thank you Marian Van Til and Bert Witvoet for your articles on John Calvin's life and Calvinism. It reminded me of the intense joy I experienced when I studied *Calvin's Institutes* under Dr. Sweetman at Calvin College. For the first time in my life I saw how "freeing" Calvin's theology really is.

Would it be possible to read some excerpts from *Calvin's Institutes* as well as some critiques of them in future issues? I know I sure could use some refreshment. It seems as though many of us in the Reformed community really know very little about exactly what this great theologian said.

Sandra Flim McRae
Whitby, Ont.

Sometimes one has to resort to painting parkinglot stripes

I can empathize with Lini Grol (C.C. Nov. 1) regarding the magazine publishing market, although in my own case it is a matter of submitting cartoons "on spec" rather than written manuscripts.

Even in the best of times, competition is stiff, especially in the higher paying magazines. Then, as she states, magazines may fold or delay their publication schedules. Better not to send them your originals if at all possible!

Several professional cartoonists I know have had to "diversify" to other fields such as sign painting or laying down parking lot stripes to keep their business afloat. I myself spent 12 years in Toronto working for various screen printing firms, but then times were better (except during 1983 when I worked only six months).

However, the area where I now live isn't exactly a good marketplace for an artist, so the best I can do is keep up my craft, donating my talent to the local newspaper as well as a few other places.

I hope Lini Grol is able to make many good sales in the coming future in any event!

Bob Wierdsma
Peterborough, Ont.

Did you know...?

....that the first outdoor scientific laboratory on the North Atlantic coast was founded near Grand Manan Island, N.B., almost inadvertently,by a naturalist named Allan Moses.

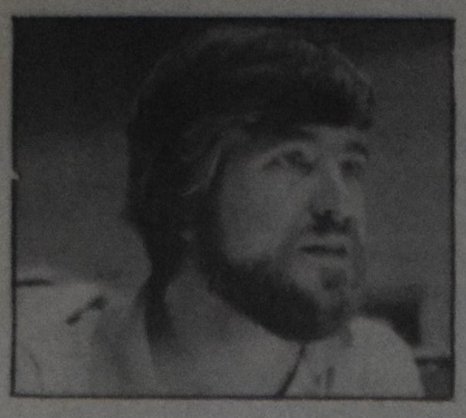
In 1913, Moses identified an albatross that had wandered 7,000 miles from its subarctic home into the Bay of Fundy (near Grand Manan Island).

Moses gave the albatross to the American Museum of Natural History, after which they sent him to Africa as a taxidermist for one of the Rockefellers. On their return, Moses convinced Sterling Rockefeller to buy Kent Island near Grand Manan for a bird sanctuary.

Today the site is Bowdoin College's Kent Island Scientific Station and contains a museum visited by thousands of people every year.

Information from **Audubon**, *Nov. - Dec. 1991.*

Just a moment/Herman Praamsma



I said it in Hebrew,
I said it in Dutch,
I said it in German and Greek:
But I wholly forgot (and it vexes me much)
That English is what you speak!

From The Hunting of the Snark *(Lewis Carroll, English mathematician and author, 1832-1898).*

Language can be a very tricky thing. We all learn very young that there are certain words to be avoided if we want to escape getting punished or corrected. And when we are very old, some words will simply not come to mind anymore, and we are sometimes at a loss to say precisely what we want to say.

Of course, immigrating to a new land makes things even trickier. It is not easy to master the intricacies of a new idiom and to avoid translating phrases from your mother tongue, literally (and often inappropriately) into your newly adopted language. We even have classes (English as a Second Language," ESL for short) to assist people with the transition. Still, some cities like Toronto, Vancouver or Montreal are veritable Towers of Babel where you can hear many, many "tongues."

It can be truly vexing, as Lewis Carroll (of *Alice in Wonderland* fame) pointed out many years ago, to forget to express yourself in a language that can be understood by those to whom you are speaking. And that holds not only for people crossing from one language to another; it even holds for a living and developing language itself. Easily understood in the seventeenth century, King James' and Shakespeare's English needs footnotes and interpreters today! Or try giving Chaucer to your teenager and tell him or her there will be a quiz at supper time!

Communication is the key — clearly getting across what you want to say. No ambiguity! This summer I heard an amusing story that illustrated missed communication. During children's story time there was this preacher who asked for a volunteer. A boy of seven put up his hand.

"Thank you, Johnny," said the preacher, "please step forward — and point to your nose." Johnny stepped forward and pointed to the appropriate part of his face. "Now," said the preacher, "point to your chin." Johnny did what was asked. "Finally," the preacher intoned, "please point at your heart...." To everyone's great surprise Johnny proceeded to reach behind him and pointed straight at the part of his anatomy on which he sat. Taken aback, the pastor said, "You don't seem to understand. Let's go through it again: point to your nose...to your chin...and now, to your *heart*." But the result was the same. Johnny unerringly pointed to his seat. When the pastor asked in astonishment why Johnny was pointing to that particular place, this cheerful reply came:

"Before I go to school each morning my Mom gives me my lunch in a little brown bag, goes to the door with me, kisses me, and pats my bum and says, 'Bless your little heart!'"

Saying something and being understood are often two different things.

At times, misunderstanding can be comical, or matter very little; but how important it is that we are understood when it comes to getting across this which may not be misunderstood: the good news of the Gospel. I wonder: how often do we use secretly coded language and words that are only for the initiated when we speak about our faith, in church or in conversation with others?

May God use our (clear) language to draw people to his good news.

Herman Praamsma is a pastor at Immanuel Christian Reformed Church, Brampton, Ont.

Notice of Appeal to all parents, grandparents, uncles, aunts, cousins and all other relatives and friends!

The end of the year is coming and with it the time for exchanging presents. Have you considered a one-year's subscription to *Calvinist Contact* as a gift to the person(s) you really love?

The gift would come to $37.50. Not out of your reach, we hope. It will be money well spent.

Just ask yourself what you would rather hear coming from the person's mouth after he or she has opened your present:

On the twelfth day of Christmas my true love gave to me:

12 windshield scrapers at $3.13 a piece = $37.56
11 bags of rat poison at $3.41 a piece = $37.51
10 boxes of Fruit and Fibre at $3.75 a piece = $37.50
9 dishtowels at $4.17 a piece = $37.53
8 Philip screwdrivers at $4.69 a piece = $37.52
7 dozen donuts at $5.36 a dozen = $37.52
6 cases of pop (with coupon) at $6.25 a piece = $37.50
5 Bi-Way bras at $7.50 a piece = $37.50
4 economy-size boxes of Tide at $9.38 a piece = $37.52
3 leather belts at $12.50 a piece = $37.50
2 compact discs at $18.75 a piece = $37.50

OR

1 year's subscription to CALVINIST CONTACT at $37.50!

What does a gift subscription to *Calvinist Contact* offer that none of these other items do?

— Information and news articles
— Editorials by Bert Witvoet
— Reflection and opinion columns
— An active letter column
— Advice column by Peter and Marja
— Bible study and meditation columns
— Film reviews by Marian Van Til
— Book reviews
— Stories and poetry
— Educational articles
— Personal and classified advertising

And in a general way: spiritual direction and vision!

Do you want the next generation to have a Christian weekly?

Instead of a partridge in a peartree, why not a one-year gift subscription to C.C. under the Christmas tree?

coupon

YES, I would like to send a gift subscription to:

Name_____

Address_____

City_____ Code_____

☐ Cheque enclosed for $37.50 for a one-year subscription.

☐ Cheque enclosed for $21.25 for a half-year subscription.

☐ Please bill me at the address on this form.

This gift is from:

Name_____

Address_____

City_____ Code_____

Complete and mail this **entire** form to:
Calvinist Contact,
4-261 Martindale Rd.
St. Catharines, ON
L2W 1A1

Call for student — Classis Chatham

Any student from Classis Chatham who has applied to Calvin Seminary for a M. Div. or its S.P.M.C. program, a M.A. in Educ. Min. or a M.A. in the Mission Program for the purpose of full-time ministry in the CRC and who is in need of financial assistance for the coming academic year is asked to request application forms from the secretary,

Rev. Wieger DeJong,
Box 190,
West St. Straffordville,
ON N0J 1Y0.

The completed application form must be in the secretary's hands not later than Feb. 15, 1992, **or the application will not be processed.** Also, **first time applicants** should reserve the evening of March 3, 1992, for an interview with the Student Fund Committee.

Songs of the millstone: Indian women revitalize a dying tradition to build a new future

Latika Padgaonkar

POONA, India (UNESCO Sources) — Grinding grain for the daily bread has traditionally been the Indian peasant woman's first task of the morning, carried out with her sisters before dawn, before the hustle-bustle of the day. As they ground, they sang spontaneously, making the act of turning the stone synonymous with music. By the time the work was done, the day had broken and the world of men had taken over.

"The grinding is over, my task accomplished. It is time for my son's reign, his era begins."

The millstone chants — or *ovis* — are sung by women and cover the entire gamut of experience and emotion of peasant life in India. The millstone is the altar where women pour out their joy and despair, longings, frustrations and hopes...

Today this rich oral tradition, which has never gained recognition as a literary genre, is fast disappearing. The flour mill has replaced the stone; with it, the source of composition has dried up and the place for the creation and transmission of these songs has vanished. In 1990 UNESCO's International Fund for the Promotion of Culture supported to the tune of $8,000 a pilot project launched by the Village Community Development Association (VCDA) at Poona in the state of Maharashtra to preserve the songs of the millstone. The aim was not only to reactivate a significant oral form but to use it to tap women's potential and "reveal the distinctive cultural dynamics at work among groups deprived of power." Much of the work has been done by VCDA action groups. Originally set up by the Centre of Cooperative Research in social Sciences, the Association has so far collected some 12,000 ovi couplets from 131 villages.

At group meetings, women use the ovi to analyse their situation ("However great the toil, there is no respite for the woman or the bull"). "We have transformed these songs," says fiesty animator Tarabai Ubhe," to goad men and women to think aloud."

The setting up of a corpus of oral literature has been done by the VCDA in co-operation with UNESCO's Coordinating Unit for Activities Relating to Women and the IFPC. Plans are afoot to make audio and video recordings of *ovis*, stage music dramas conceived and enacted by peasant women themselves and to promote activities relating to cultural animation, research, assistance and guidance over the next five years. Basically, the preservation of the millstone song is, in the words of Guy Poitevin, Director of the Social Sciences Research Centre," a reappropriation of the past" towards empowerment and a more consciously fashioned future for the shy but hardworking peasant woman:

"Early in the morning I sweep and clean, God does not set foot in filth and dirt."

Indian women grinding bread.

Photo: UNESCO

ENJOY

A Holiday Tradition

VOORTMAN'S ALMOND PASTRY RING

W&H VOORTMAN LTD. • TRADITIONAL FAMILY BAKING QUALITY GUARANTEED •

DELICIOUSLY FILLED WITH 100% PURE ALMOND PASTE

in the same quality you've enjoyed for years

Voortman

AVAILABLE NOW AT THESE FINE STORES

ONTARIO

NORTHERN ONTARIO
Alliston — IGA
Barrie — Continental Specialties
Bradford — Mendendorp's
Lindsay — Buwalda's Enterprises
New Market — Variation Store
Peterborough — Peterboro Deli
Springdale — Alex Grocery

WESTERN ONTARIO
Aylmer — Christena's Delicatessen
Clinton — The Dutch Store
Drayton — Hesselink's
Essex — Schenk's Deli
Essex — Shinkle's Meat Market
Kitchener — Kitchener Waterloo Dutch Shop
London — Mike's Meat Market
London — DeWaal Imports
Norwich — Norwich Delicatessen
Shedden — Palmer's Red & White
Sarnia — Pop Shop
Sarnia — The Dutch Shoppe
Stratford — Stratford Packers Delicatessen
St. Thomas — Ramona Delicatessen
St. Thomas — Van Ryn's Gift Shop
Woodstock — Mike's Delicatessen

CENTRAL ONTARIO
Acton — Holland Shop
Ancaster — Dutch Toko
Brampton — Moike Mini-Mart (Holland Christian Homes)
Brampton — Dick's Food
Brantford — The Dutch Shop
Burlington — Ed's Deli
Burlington — Dutch Shop
Cayuga — IGA
Dundas — Link's Deli
Dunnville — Werger
Fenwick — Avondale #74
Fenwick — Ridderkhoff
Grimsby — Dutch Shop
Guelph — Dutch Toko
Guelph — Taste of Europe
Hagersville — IGA
Hamilton — Dutch Toko
Jarvis — Personnics Fruit Market
Milton — Dutch Store
Mississauga — DeWit Quality Meat & Deli
Niagara Falls — Stamford Delicatessen
Oakville — Old Country Deli
Port Colborne — Westside Deli
Port Dover — Hank de Koning Butcher
Richmond Hill — Niemeyer's Deli
Richmond Hill — Edit Deli
Scarborough — D Dutch Deli
Sheffield — Brown Barrel Deli & Gifts
Simcoe — Calbecks
Smithville — IGA
St. Catharines — Ramakers Dutch Imports Inc.
St. Catharines — Stamford Delicatessen
Stoney Creek — Delca
Stouville — Stouville Deli
Toronto — Simon De Groot Meat & Deli
Toronto — Holland Store
Vineland — IGA
Virgil — M.B. Foods Ltd.
Welland — John's Deli

EASTERN ONTARIO
Belleville — Mrs. De Korte
Bowmanville — Dykstra's Deli
Brighton — Brighton Deli
Brockville — Wessells Meat
Cobourg — Cobourg Meat Market
Keene — Keen General Store
Kingston — Heidi's Deli
Manotick — Holland Shop
Ottawa — Dutch Groceries Importers
Renfrew — Wooden Shoe
Trenton — Trenton Spec Deli
Whitby — East End Meat
Whitby — South Mill

NOVA SCOTIA
St. Peters — Co-op
Sydney — Bunsmaster
Truro — Ryan's IGA

NEW BRUNSWICK
Fredericton — Holland Food Imports

P.E.I.
Charlottetown — Tony's Deli

MANITOBA
Winnipeg — Dutch Meat Market
Winnipeg — Bake Oven

ALBERTA
Calgary — Dutch Cash & Carry
Edmonton — National Meats Delicatessen
Lethbridge — Wooden Shoe
Olds — Coop
Picture Butte — Chinook Foods
Pincher Creek — Coop
Rocky Mountain House — Dutch Import

BRITISH COLUMBIA
Abbotsford — Deli Hut
Abbotsford — Funk's Shop Easy
Abbotsford — Karl's Meat
Abbotsford — Valley Maid Bakery
Aldergrove — Stoelting's Deli
Chilliwack — Anita's Deli
Chilliwack — Ed's Deli
Maple Ridge — Maple Ridge Butcher
New Westminster — Supervalu
Powell River — Don Logan's Village Meats
Richmond — Dieter's Deli
Tsawwassen — Hollandia Deli
White Rock — Peter's Deli

Church

Marian Van Til, page editor

Underground Christian ministry helped derail Soviet coup

Ted Okada

MOSCOW (NNI) — Operating under the threat of immediate arrest, a secret ministry of Christians within the Soviet Army made significant contributions to the counter-coup and subsequent revolution against the ruling communist hardliners attempting to wrest power from Soviet President Mikhail S. Gorbachev.

Known as the "Shield" (in Russian, *Sheit*, pronounced "sheet"), the organization of 25,000 officers and enlisted soldiers encouraged senior tank and unit commanders within the Tamanskaya and Dzerzhinsky divisions assigned to protect Moscow to defect to the side of Russian President Boris N. Yeltsin during the critical hours of the August coup attempt.

Sheit, as opposed to the KGB's symbol of the sword (*spaga*) and shield, was formed in 1988 by ousted officer candidates at the Soviet Military Academy. According to Russian Orthodox priest and dissident Gleb Yakunin, who is the chief chaplain of the Sheit, "There were many members of the army who were in our organization who joined the resistance to the coup. We opposed Yazov and then we helped to cause a split."

Deputy chairperson of Sheit, Nikolai Moskovchenko, 37, said, "We held a congress for the Sheit Union in October 1989, and the KGB and the Communist Party accused us of being an extremist organization. Some of the officers which joined this organization were expelled from the army.

Precarious existence

Moskovchenko said those who were not expelled were protected and their names kept secret because many had dependants to provide for. "This was fortunate because we wouldn't have been able to survive and we would have ceased to [exist]," he said. "In the case of a *putsch*, we called upon the officers to resist the coup in case it happened. And our efforts were not in vain as we can clearly see."

Apparently during the coup, the chairperson of Sheit, Vitaly Urastsev, who is also member of the Congress of People's Deputies, was arrested at 8:15 a.m. on the 19th during the first day of the *putsch*. The KGB then took him to Army headquarters outside of Moscow.

According to Moskovchenko, "This angered members of our union. So we had about 2,000 members of our union standing around the Russian Republic 'White House,' defending it from the attack of the putschists. And they also distributed Yeltsin's leaflets."

Alexander Loganski, 40, another member of Sheit, said union members went directly to tank commanders, handing them leaflets and persuading them to join them in defecting to Yeltsin's forces.

Though the situation has stabilized for the membership, the leaders still express concern about the unstable situation in the Soviet military.

"We still have problems with the authorities which prevent us from giving the exact number of members, but we will hold a congress soon," said Moskovchenko. "We don't think the situation is safe yet and we don't know what is going to happen, that's why we can't reveal the identities of the officers in our Union. We think that another *putsch* is quite possible."

Recent legislation by rebel KGB General Oleg Kalugin and human rights advocate Yakunin may be helpful in stemming the tide of communist influence in the military. Initiatives to dismantle the KGB Third Chief Directorate, which conducts counterintelligence within the armed forces and enforces political indoctrination, is a priority, according to Kalugin.

According to Moskovchenko, "The KGB has special departments within the army and control many people through an elaborate organization. All structures contain the KGB. We would like to change military doctrine and structure. We would also like to open the military budget, we would like to co-operate with NATO countries and we would like to protect the region from military danger. We don't want the army to obey criminal orders. And we don't want anyone to influence the army."

According to Moskovchenko, Sheit would like to set up a corps of chaplains similar to Western democracies. "Before the 1917 revolution," he said, "we had an institute which trained chaplains. The names of the individuals and their activities are in archives and the location of these archives is unknown.

"We would like to train soldiers in moral principles which existed before the Bolsheviks took power. That is why we are very interested in the work of the U.S. chaplains in their armed forces," Moskovchenko said.

Western commentators have warned of other influences entering the Soviet military, such as the anti-Semitic movement Pamyat, and contend that it could cause a radical hardline shift in the military. But Moskovchenko feels this is unlikely to happen. "There are not many members of Pamyat but they have a lot of sponsorship. We, on the other hand, rely on membership and not on sponsorship. Pamyat is not popular and I don't think people will follow them."

Future plans for Sheit include pushing for greater social care programs for army personnel and their families. Newly formed parallel groups like Mothers Against Violence are also working toward reform within the Soviet military.

Moskovchenko said he is pressing for moral values within the army. "We need Christian values in the armed and security forces. We would like to have programs throughout the Soviet military and even in the KGB itself."

Japanese Supreme Court ruling a blessing for Christians

TOKYO (CRWM) — North American Christians are not the only ones who struggle with the separation of church and state issue; so do Christians in Japan. But a recent decision by the Japanese Supreme Court will result in greater religious liberty, a victory for Christ-followers in a country where less than one per cent of the population is Christian.

The September 25 decision marked the end of a 10-year legal battle for Rev. Jiro Inoue, a pastor in the Reformed Church of Japan and a former evangelist working in co-operation with Christian Reformed World Missions. Inoue had protested the contributions of the Iwate Prefectural Assembly, a governmental body, to the Yasukuni Shrine, where the spirits of Japan's war dead are worshipped as part of Japan's Shinto religion.

A suit filed by Inoue and others demanded that tax money donated to the shrine be returned since such contributions violated the principle of separation of church and government, which is written in the Japanese constitution. Inoue technically lost the case on January 10 when the Sendai High Court ruled that the prefectural assembly did not have to return the money. However, the court did hold that such contributions are in violation of the constitution.

Significant impact expected

The prefectural assembly, although it technically won its case with Inoue, appealed to the Supreme Court to reverse the decision concerning the broader issue of separation of church and state. Because Japanese law only allows appeals from those who lose in lower courts, they refused to hear the case and in so doing confirmed the ruling of the Sendai High Court.

Christian Reformed missionaries in Japan say the decision could have a significant impact on the future of Japanese society. Shinto, a religion which involves ancestor worship and is closely associated with nationalistic feelings, is pervasive throughout the country. The court's ruling declares that Shinto is a religion in which the state may not be involved and that Shinto is not an integral part of Japanese culture. The September 25 ruling reverses a long string of decisions in favour of government support of Shinto.

"The Japanese church foresees this as having a far-reaching effect on making religious liberty a reality here," says Rev. Richard Sytsma, field director for Christian Reformed World Missions in Japan. "[The decision] will improve the social conditions under which we work as we seek to spread the Gospel."

Israeli guards beat World Vision-sponsored Palestinian teenager

Barbara Baker

NICOSIA, Cyprus (NNI) — Israeli border guards in Bethlehem shot and severely beat a teenage Palestinian boy sponsored by the Christian relief agency World Vision on the evening of September 16, presumably for scrawling graffiti on a wall near Manger Square. After extensive surgery and hospital care, Bishara Zablah, 14, is recovering at his home in Bethlehem.

A student at the Mennonite-founded Hope School in Beit Jala, Zablah, was attacked at dusk by 16 border guards who surrounded him on foot and in two patrol jeeps. Standing some 500 metres from the Church of the Nativity, the boy had written on the wall of the Maronite Monastery the words, "Remember the victims of the Sabra-Shatila massacre." Palestinians annually commemorate this mass killing of Palestinians in a Beirut suburb on September 17, 1982.

According to eyewitnesses and Zablah himself, jeeps and running border guards coming from three different directions, suddenly surrounded the boy. A guard shouted at him to put his hands up, which he did. Then an eyewitness nearby heard one guard shout in Hebrew, "Shoot him in the eye," after which a flashlight played on his face at close range and one guard shot him four times. One bullet destroyed part of the boy's nose and another shattered his jaw.

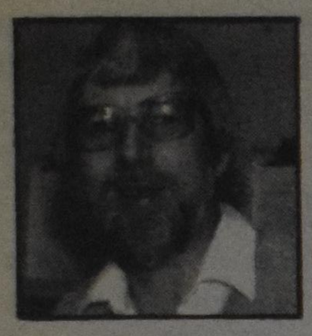
When the boy fell to the ground, observers said, the guards continued to kick and beat him with their rifle butts over the next hour. Bleeding profusely, Zablah passed out three or four times during the beating, but guards refused to allow a local first aid team to give him medical attention. At one point a guard attempted to force him to dab his finger in his facial wounds and smear his blood on the wall over his writing, stating in arabic, "You will wipe out the graffiti with your blood."

News of the incident was censored out of Arabic papers in Jerusalem by military censors and has not been reported to date in the Hebrew press. According to World Vision-Jerusalem officials, Zablah's family is considering filing a legal suit in the case.

When help is needed.
The Red Cross.

With your help, Red Cross provides a blanket of services and programmes in your community. Please support your local Red Cross branch.

The Canadian Red Cross Society



A Presbyterian Comments

Robert J. Bernhardt

Thinking about baptism

We who practise infant baptism are sometimes challenged by fellow Christians who believe that it is only appropriate to baptize people who are of an age to profess the faith for themselves. Appropriately, they ask us to explain the biblical basis for our practice. That request is appropriate not because I feel that our position is a weak one but because what we do must be demonstrated to be biblical.

However, the issue on which we have sometimes been most vulnerable has been laxity surrounding the administration of baptism. It has not been difficult for critics of infant baptism to find denominations or congregations in which baptism has been virtually available on demand. In some cases baptism has been administered privately or to the children of parents who show little practical demonstration of living out the Christian faith that they have publicly professed. In a generation in which active participation in worship has declined it should not surprise us that this challenge persists.

Stop 'private' baptisms

It is therefore a matter of interest that the issue of baptism was on the agenda of the 1991 General Assembly of the Presbyterian Church in Canada. The Presbytery of Sarnia, distressed by the fact that " 'private' or 'home' baptisms are often administered by some ministers of this denomination," appealed to the assembly to "instruct ministers and sessions which condone private baptisms to discontinue that practice immediately." That request has been placed in the hands of the church doctrine committee for report to the next assembly.

The Presbytery of Sarnia also recognized another category of situation concerning baptism about which it addressed a separate memorial to the assembly. It acknowledged that occasions do arise "when a minister is requested to conduct a baptism at short notice for someone, often an infant, who is in danger of dying." The presbytery appealed to the assembly to clarify the conditions under which such baptisms may be administered so that there would be uniformity of practice within the denomination.

The concern does not arise from some perceived necessity of baptism in such emergency situations but out of concern that the usual expectations of presence in a public worship service could prevent parents from having a gravely ill child baptized. This matter was similarly referred to the committee on church doctrine for their study and report.

The third issue concerning baptism before the 1991 assembly was initiated by the session of Knox Church, Port Alberni, B.C. In 1957 the Presbyterian Church had approved a definition of "believing parents" that acknowledged that persons other than natural parents who are fulfilling the function of parents in the Christian nurture of a child may present that child for baptism.

The Church in Port Alberni requested that since "many children active in our churches today are brought to worship regularly, not by parents but by grandparents," that the church approve a change in church order to allow the insertion of "or grandparent" in the statement concerning eligibility for infant baptism.

Role of grandparents

The decision of the General Assembly was to approve a carefully worded statement that specifies that "infants who are subject to the discipline of believing persons other than their parents, may properly be baptized, provided that such believing persons are fulfilling the function of parents in the Christian nurture of the infants." (This is almost identical in wording to the statement approved in 1957). The response carefully and wisely avoids either simply endorsing grandparents or limiting this provision to them. It is also careful to describe the nature of the relationship that must exist between the person presenting the child for baptism and the infant.

This action by the General Assembly seems to be both sensitive to contemporary circumstances and faithful to a biblical perspective. However, one can only wonder how it will be administered within the church. It should make very little difference. After all, it does not really permit anything that hasn't already been permissible for over 30 years.

However, we shall watch with interest as the topic of baptism is given further consideration by future General Assemblies.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Catholic bishops approve new Bible version

OTTAWA (CCCB) — Canada's Catholic bishops have given their official approval to a year-old English-language translation of the Bible.

The Canadian Conference of Catholic Bishops granted an *imprimatur* on Oct. 16 for the New Revised Standard Version (NRSV) Bible. *Imprimatur* is a Latin word which means "Let it be printed." In Canada, the CCCB must grant its permission before a new translation is accepted for use by Catholics.

Rev. John Hibbard, director of the CCCB's National Liturgical Office, says "granting this *imprimatur* means that the church recognizes the authenticity and accuracy of the translation."

An ecumenical team of international scholars has been at work on the NRSV for 15 years. The new English translation updates the popular Revised Standard Version Bible which has been used widely since the 1940s.

The goal of the revised edition, Hibbard says, is to provide a translation of Holy Scripture which is at once accurate, understandable and reverent. "This isn't just any book. It contains God's word, and it's very important that the ancient texts be translated as faithfully as possible." Though the translation has sparked some debate among conservative Protestants, the Catholic bishops said it is a good translation.

The new translation replaces some archaic word forms. For example, "thy" is replaced with "your." Some English words which have evolved in meaning have been changed in the text as well. For example, the phrase "I am dumb" has been replaced by the more contemporary "I am silent."

Hibbard says the NRSV continues the tradition of using masculine pronouns "he, him and his" to describe God, just as was done in the ancient manuscripts. In the NRSV, God is still referred to as "Father."

However, passages in the Bible originally intended to refer to both men and women have been returned to that usage. Phrases such as "Let him who boasts, boast of the Lord," have been changed to "Let one who boasts, boast in the Lord."

The NRSV also attempts to be a translation which reads well when it is delivered aloud.

While the CCCB has approved use of the NRSV, three other biblical translations remain recognized by the bishops. They are the Revised Standard Version, The Jerusalem Bible, and The New American Bible.

Use the classifieds and save money

What would you rather hear coming from a person's mouth after he or she has opened your present:

11 bags of rat poison at $3.41 a piece = $37.51

OR

1 year's subscription to Calvinist Contact at $37.50

(see advertisement p. 6)

New Arrivals from Europe

TRADITIONAL EUROPEAN ELEGANCE AND QUALITY HAND-CRAFTED FROM ONLY THE FINEST MATERIALS

Right now, you will see one of the largest showrooms in North America featuring the finest European crafted and styled furniture. Produced by our factory in Germany. Wall units made from oak, walnut and mahogany. Custom living room furniture featuring select Dralon and Mohair Velour from Holland. Coil spring construction only. Traditional quality backed by unsurpassed service. We guarantee it!

SCH FURNITURE

SCHRÖDER FURNITURE CANADA LTD.

2 BLOCKS W. OF ERIN MILLS PKWY. ON DUNDAS ST. MISSISSAUGA

Phone (416)828-9511

Sharing: makes those rainy days even more fun.

Why the Krim project in Sierra Leone failed

Annette Tensen

Ten years ago my husband, Henry, and I observed World Hunger Sunday by fasting and reflecting with friends. The idea that we might someday be working in a country where Christian Reformed Church funds were being used to alleviate hunger was unthinkable. Today as we again approach that time when the people of God focus their thoughts on those who are hungry, our hearts are with those people in Sierra Leone whom we have met, worked with, taught and learned from.

In 1979 Christian Extension Services, or CES, began its ministry among the Kuranko people in the Northern province of Sierra Leone. Only two years later, because funds were plenty and there was motivation to expand the work, a decision was made to begin another project in the Krim. The Krim is remotely located on the Southern coastal peninsula: a riverine area that was subject to regular annual flooding. During late 1981 and 1982 a team of CRWRC and CRWM staff settled there and after a year of orientation, planning and language learning the work began.

A sincere effort was made to do an integrated holistic ministry among the Krim Mende people. Besides an evangelism program, there were community development, agriculture, primary health and literacy programs that all promised to effect change in the lives of these neglected people. The goal was to build a Christian organization of Krim people who would eventually take responsibility for the activities of each program. CES was to be the scaffolding for building this national Christian organization so that a growing church would be empowered to reach out to its neighbours. That goal was not achieved.

Less than ten years after it had begun, the Krim project was closed down. As team leader for the last three and a half years I was involved in the difficult decision to terminate the work there. It seemed so incongruous: giving up hope when our goal was to give it. At times I felt we were giving in to the powers of darkness that already have such a stronghold on the lives of people there. The Krim people live in fear of evil spirits, in mistrust of each other and in extreme poverty. In January 1991 it became clear, however, that closing the project was the only stewardly and responsible option that remained. Now, with hindsight, it is easier to see how that decision was a part of God's gracious timing for our own lives.

Efforts fell short

Our ministry in the Krim was filled with the aspiration that through it people would find their source of hope in Jesus Christ. Some did. That fact is an assurance of the promise that God's Word never returns void. And yet, I feel that we have failed the Krim people. Not because there were no benefits accrued to them over the last nine years. There were many.

Our family 1990. Henry, Annette, Nicolas (11), Justin (9), Lucas (5).

Lives were saved. Many under-five children and many mothers were immunized so that child and maternal mortality rates decreased. Farmers were encouraged to plant short-duration rice to allow for an extra harvest; the success motivated many more farmers. An experiment with work oxen during the last few months of the project showed promising signs of success. A few people became literate and found new freedom in their lives.

Many people were introduced to the good news of Jesus' love and some became Christians. In eight villages, small groups of people began to gather regularly for worship. In a few villages groups of people began to understand the value of working together on co-operative projects. Many national staff were trained in technical skills and also matured in their Christian faith and lifestyle.

Inspite of all these achievements our efforts fell short of our goals because most of the benefits received were short-term: they will not be sustained now that CES has left. The people were not taught sufficient organizational skills and were not empowered to maintain the level of services that was provided by CES. We had to acknowledge that the project had become one of service delivery (doing things *for* people) and had no chance of being sustained.

The story of our experience in the Krim has been a learning experience for the agencies and the Krim staff.

What were the barriers?

The following are some of the factors that I perceive as barriers to successful Christian community development in the Krim. Some barriers can, of course, be overcome. It was their total influence that resulted in the final closure of the Krim project.

Site selection

A criterion in choosing the Krim was the level of need among the people. Were these people really the "poorest of the poor?" Were they "living in darkness?" The Krim people undoubtedly met this criteria. This extremely remote and sparse population had suffered from a history of neglect by its government, and most were living with the fears inherent in an animist, folk Muslim culture.

In the selection of a site in which to reach out to the poor other criteria need to be considered as well, however. An assessment of the *likelihood* that a word and deed ministry will yield improvement is important. The infrastructures of transportation, communication, basic health services, education and an active market economy are abysmal in Sierra Leone. In the Krim they barely exist. Remoteness and accessibility only by water in this riverine area made the logistics that are already difficult in this country a nightmare. Only a "rich" organization such as CES could even afford to work in the area the way it did.

Receptive to the gospel and development

In assessing the likelihood of success in this area it was assumed that there was a growing Christian presence in the Krim due to the missionary activities of the United Brethren Church over the past decades. This was not the case. It was also assumed that the Krim people would be receptive to the Gospel and initial objectives indicate that a 40 per cent conversion rate was expected.

In actual fact, there has been a rather strong, albeit passive, resistance to the good news of Jesus. Animism and folk Islam are world-and-life views that are strongly formative in the Krim-Mende culture. Christianity is experienced as being disruptive to the traditional culture and is therefore resisted.

Past experience has shown that it is far less likely that Christian community development will be successful in cultures where dependency is normative. The Krim people have had a history of oppression and are demoralized. They suffer from complacency, apathy and dependency, even when there is precious little for them to depend on.

The need for change which

Feature

seemed so clear to us, seldom made sense to these people. They had lived their quiet lives in the same way for centuries, changing only when forced to by powers that demanded it or brought it upon them. To make changes on their own initiative would offend the ancestors and upset traditional patterns. "Why should we boil our water, or dig a well, if we have always respected the river as our source of food and water?"

Population density

The sparseness of the population in the Krim was definitely a handicap. Working in villages where the average population was about 20 families, or about 100 - 120 people, the likelihood of finding people with potentially high leadership skills was diminished considerably. Besides the low density population, an additional complication to forming viable groups or committees was that from December through July the people were scattered at various farmsites along the river, quite some distance apart from each other.

Lack of patience

In our zealous desire to do something for the plight of the hungry poor, we erred in being impatient. The church and CRWM and CRWRC wanted to see results from its efforts and generosity. Consequently, there was too much money invested initially, too wide a project area chosen and inappropriate technologies used. CES was a large institution that had not been indigenously created. Our impatience meant that the development adage to "start slow, small, and simple" was not heeded.

The beginning of the project should have been more modest in scope. Rather than beginning with five programs and having each of them struggle to find their own way it would have been wiser to start with one or two and then expand as success and demand indicated.

An inexperienced staff

The Krim project was handicapped by a lack of experienced staff. Almost without exception all staff hired for the project had no previous overseas experience. Most were also young. This is more of an indictment against the denomination than its agencies, I think. The church must seriously consider how to better encourage people to explore the joys and challenges of working in the Kingdom in places far from "home." Then our agencies would have a larger pool of resourceful people to choose from and positions would not need to be vacant for months or years at a time.

Our work was severely hampered by the apathy of some and the obvious deceit of other staff. Thankfully there were also a few staff whose faith grew during their time with CES and who have a strong commitment to continue serving Christ.

Liaison problems

The relationship that a mission organization has with its host government and with the paramount chief in whose chiefdom it works, is, I think, an important indicator of the probable failure or success of its goals. In the Krim, the relationship with the paramount chief of the chiefdom where the work was begun was problematic. The chief was feared, not respected by the people. CES seemed to pose a threat to him and already early on he was manipulative and made various attempts to thwart CES' efforts.

When CES addressed the social justice issue of cannibalism in the area, the chief was suspected of involvement by the Criminal Investigation Department. CES soon found itself the subject of government investigations, army searches, denied visas, rumours and other attempts to discourage its ministry. This lasted for 14 months.

This course of events negatively influenced people's perceptions of CES and was a definite deterrent to success in the Krim.

World Hunger Project "aura"

The good intentions of the CRC to respond to an increasing awareness of its people created a powerful impetus to a "joint word and deed" ministry for CRWRC and CRWM. That was good. Unfortunately it also created a mindset, buoyed by high expectations and tremendous support, that did not allow for possible failure. How could a "kingdom" work with such good intentions and support not be a success?

The story of the Krim experience needs to humble us and challenge us to seek out and be open to more effective ways of ministering to the hungry and hurting of this world.

Actually, CRWRC has changed its focus over the years

Pa Vandi & Chief Momoh. Would knowing Jesus make a difference?

to working more and more with already existing national Christian organizations. This approach of consulting with and strengthening organizations is effective and brings about longlasting and sustainable changes in the lives of many people. That works well where there is already a Christian population. That was not the case in the Krim, however.

Should we start with evangelism?

Perhaps then the initial focus of a ministry among the Krim people ought to have been evangelism. Simply presenting the simple gospel is not such a simple matter either, of course. But we have complicated it with our attempts at being "holistic and integrated" and wanting to see results in every sphere of their lives.

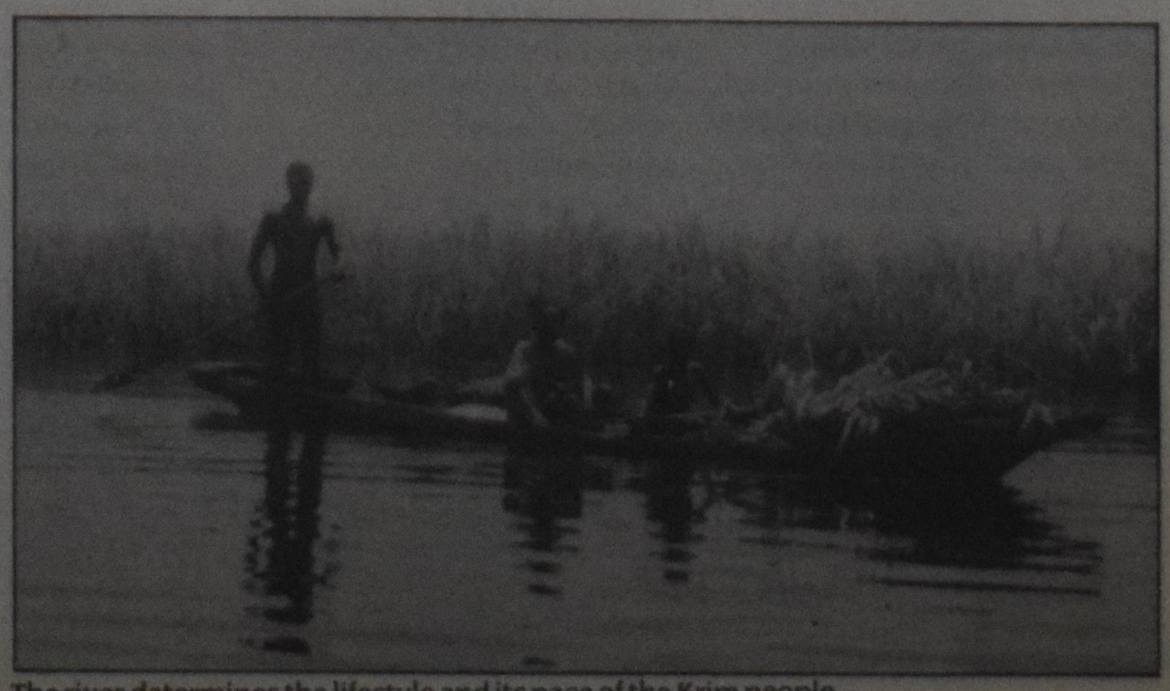
It is difficult to know whether the lack of positive response to the news of Jesus' love indicated a lack of readiness on the part of the Krim, resistance by the powers of darkness, or a poor presentation of the gospel on our part. Our affluent Western lifestyles and ideologies were mediums that undoubtedly distorted our message. And yet, the gospel was presented many times and a few people did respond and found joy and peace in the knowledge of Christ.

When we waved our last farewells to the Krim people neither they nor we could know that within several weeks they would be subjugated to the abuse and violent killings of rebel forces from Liberia. We ourselves experienced the timing of our exit from the Krim as providential. But those we left must once again witness the horrors of war, watch children die of hunger, live in dread and fear, and wonder whether the uncertainty of tomorrow is worth the effort of living today.

Forgotten and neglected by their own inefficient and corrupt government, eeking out a subsistence from the water and the land, subject to the violent vagaries of human nature and tribalism, raised in a culture where fear and lack of trust are normative, these people desperately need to know and experience the love of the Lord.

Our prayer is that those few Christians who remain may continue to tell the stories of Jesus and that, in spite of suffering, the Krim people may know peace.

Annette Tensen lives in Kitchener, Ont., with her husband, Henry, and three children.



The river determines the lifestyle and its pace of the Krim people.

This retirement village is 'an experience to enjoy'

Marian Van Til

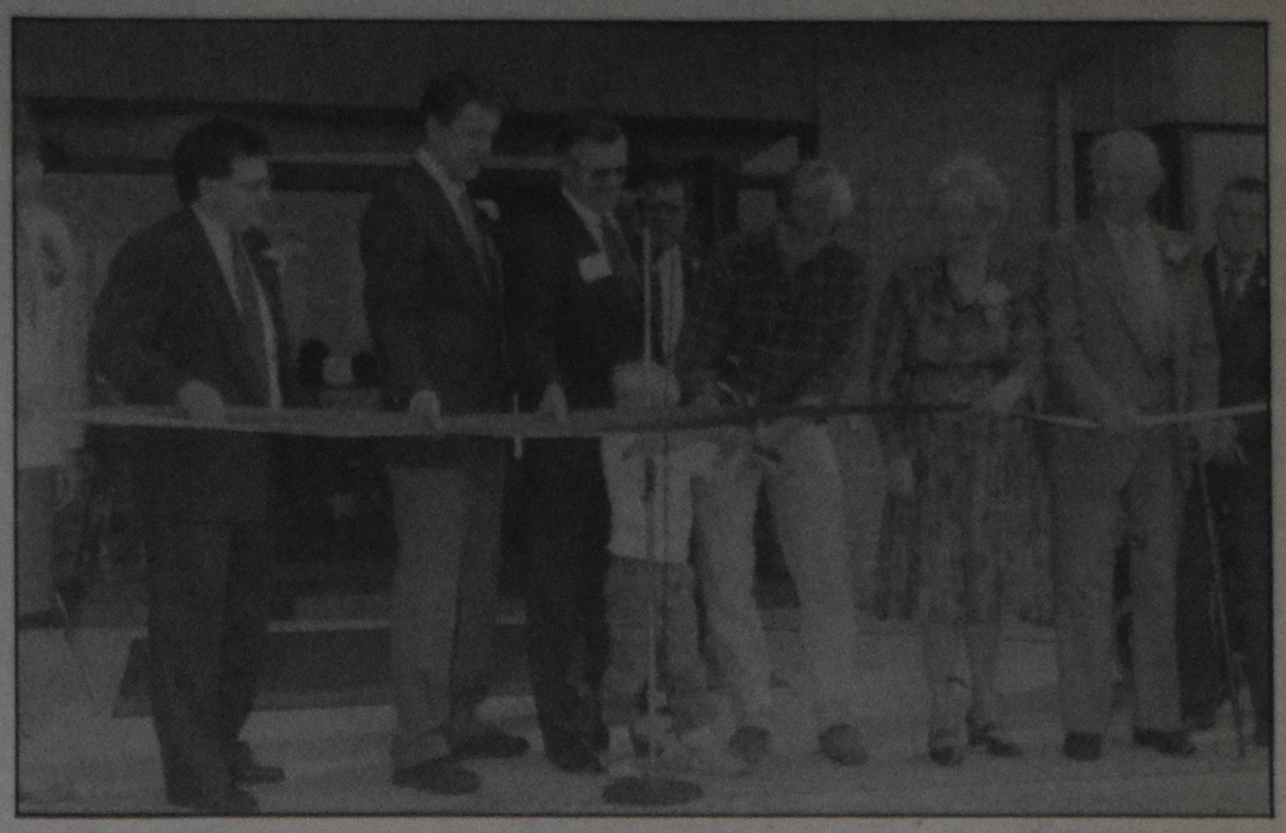
TOWNSEND, Ont. — The final phase of a three-phase, 94-unit Christian retirement complex in Townsend, Ont., opened with a ribbon-cutting ceremony on October 26. The entire "village" goes by the name of Parkview Meadows and is within easy access of cities like Hamilton, Simcoe, Jarvis, Hagersville and Port Dover.

The complex is unusual in that it provides an entire scale of living possibilities for senior citizens. Phase one, known as Valleyview, has been operating since 1985 and consists of 30 apartments covered by rent-geared-to-income under Canada Mortgage and Housing Commission (CMHC) guidelines, explains Sherry Gibbons, a board member for the project.

Brookview (phase two) consists of 35 one- and two-bedroom apartments being sold under what Gibbons calls "an economical life lease plan." A "life lease" is an alternative to outright purchase, renting or condominium ownership. "It requires an equity investment that will be refunded (less a pre-determined sum to cover real estate and refurbishment charges) when the unit is vacated," explains Gibbons.

Southview, phase three, has 29 units designed for elderly singles or couples who want to feel independent but who need some assistance with daily living. The units are equipped with large closets, spacious wheelchair-accessible bathrooms and a combination bed/sitting room. Twenty-four-hour-a-day staff provide meals, housekeeping and laundry services.

Each of the three "phases" of Parkview Meadows have covered walkways which lead to a social centre featuring games and crafts rooms, tuck shop, lounge, dining room with fireplace, library, beauty salon and workshop.



Front L. to r.: Marion Maynard, Gary Dimitry, Dick Veeneman, Minne VanderMolen, Bruce Dykstra, Mark and John Geerts, Mrs. and Mr. Eggink, Mr. Elzinga.

According to a Mr. Moffat, a resident in the Valleyview section who has lived in other retirement facilities in both Canada and the U.S., "Parkview Meadows is not just a place to live in, it's an experience to enjoy. You become part of the family."

Parkview Meadows was developed by Nanticoke Christian Senior Citizens Homes, Inc. Sherry Gibbons describes the group as "a non-profit organization determined to provide affordable housing for seniors within a Christian, home-like atmosphere."

Old age

Bert Witvoet, Nov. 15, 1991

Old age is a time of weakness,
a time of danger on the street:
"When the keepers of the house
tremble, develop rheumatism,
and the strong men stoop;
when desire is no longer
stirred."

Old age is a time of strength,
a time of boasting in the Lord:
"God chose the weak things
to shame the strong,
the things that are not
to nullify (make zeroes of)
the things that are."

Old age is a time of sorrow,
a time of letting go:
"You turn us back to dust,
we are like the new grass
of the morning,
by evening it is dry
and withered."

Old age is a time of recall,
a time of counting blessings:
"The Lord has been my rock
and my salvation,
the strength of my life.
May I show you a picture
of my grandchildren?"

Old age is a time of expectation,
a time to think of new things:
"You prepare a table for me
in the presence of my enemies,
and I will take possession
of my room in your house
forever."

Do your best to get here before winter

A preacher in Philadelphia used to address his congregation once a year on the topic "Don't procrastinate." He based his sermon on the text found in II Timothy 4: 21 — "Do your best to get here before winter." He followed this practice for 40 years.

In the sermon he would connect Paul's request that his younger friend Timothy visit him in Rome before winter to the many ways in which God calls believers to visit or pay attention to other people before it is too late. "It is important for you not to procrastinate," he would say. "Do what you have to do before winter sets in."

The moral which this Philadelphia preacher drew from the text in the second letter to Timothy may sit a little funny on the exegetical plate of Reformed believers who insist on historical-redemptive preaching which takes into account the context of the passage of Scripture. A Reformed preacher would probably focus on the willingness of Paul to suffer for the faith rather than on the possible response of Timothy. And Paul's suffering would be subordinated to the grace of God.

Nevertheless, the sermon, struck a responsive chord in the heart of this believer, who has come to the conclusion after more than 50 years of sermon consumption that there is more than one way to (fore)skin a recalcitrant and "uncircumcised" 20th-century pew-sitting cat.

Timothy responded

Paul was in prison as he wrote his letter to Timothy, the preacher would explain. It was getting colder as the summer came to an end and the evenings were getting longer. He would soon need his coat to keep warm and his books to "while" away the evenings if one can imagine Paul whiling away anything. He had left all of them behind at the house of his friend Carpus of Troas. Paul himself was from Troas, so perhaps Carpus was a boyhood friend.

One can be sure, the preacher would say, that Timothy did not delay coming to Rome. He loved Paul too much and he knew how important the request was to Paul. We may assume that Timothy set out right away to be with Paul and to supply him in his need. Even so we should not postpone those actions that need to be done, especially when they involve people who are in need, the preacher would say.

A timely warning

One time a medical student heard the preacher hold forth on the text "Do your best to get here before the winter." He fell under the power of that sermon and decided immediately to write a letter to his mother, a letter he had postponed too long because of his busy studies. The very next day he received a telegram which said: "Come home, your mother is dying."

The medical student decided to drop everything and to rush home. But travel in those days was rather slow and cumbersome and he had a ways to go. When he arrived at his mother's house a day or so later he was told that she had died. When the student entered his mother's room where she lay on her deathbed, he found underneath her pillow the letter that he had written to her. He was told that the letter had meant much to her and that it had greatly comforted her before she died.

The young man returned to Philadelphia after the funeral and immediately went to the house of the preacher to thank him for preaching on the text "Do your best to get here before winter."

A final trip

One reason why this little story speaks even more to me today than at the time I heard it mentioned in a radio broadcast is that my own mother passed away a few days ago as I write this. I think back to the five months of her serious illness and how all of us, children and grandchildren, spent so much quality time with her. Mom was very grateful for this and we were greatly blessed.

The last week of her life she was in a coma and we were at her bedside almost daily. On Sunday, November 3, I telephoned to see how she was that morning. "She seems quite stable," my brother-in-law said. "Perhaps you don't have to come today." That sounded like a welcome invitation to relax and gather strength. But that evening I was restless. A meeting my wife Alice and I were supposed to go to was cancelled. What were we going to do?

Finally at eight o'clock in the evening I said, "I'm going to visit Mom. I can still do it now. I can still touch her while she is breathing and her face and hands are warm."

"I'll go with you," Alice said. So we travelled to Hamilton and sat at Mom's bedside for an hour. Almost all the other brothers and sisters had done the same that day. At one point I placed Mom's hand over mine, as if she were holding me.

The next morning we got a phone call at six o'clock. "Mom passed away quietly." My first thoughts were, "Thank you, Lord, for taking her and thank you for the great times we had with her in the last five months and for urging me to go one final time."

"Do your best to get here before winter," Paul wrote to Timothy while he was languishing in a Roman jail. "Don't procrastinate," the Philadephia preacher echoed 19 centuries later. I would love to have heard that preacher hold forth on the text in II Timothy 4: 21 in his practical and not-so-historical-redemptive way, just once.

And when I get to the new earth, I want to sit down with Timothy and that young medical student and share with them the joy of not having procrastinated during the fall of 1991.

Bert Witvoet

Keeping Christ in focus when the rest of life's a blur

Bill Kritlow

In the past two weeks I've had meetings in Dallas, San Jose, Bartlesville, Vancouver, Lafayette, Houston, Oklahoma City and Midland. This morning I was in an operating room in southern California looking up at a masked man and four masked women as they removed a dime-sized cancer from my temple and this evening I peer out the window of a jetliner circling Minneapolis where I'll be for three days. Being away, I missed a deacon's meeting last night and I'll miss our Bible study tomorrow night. My wife and I move into a new home this weekend.

This is the age of busy — busy at work, busy at home, busy at church — and none of it just busy-work.

And we can't just slow down. We're at the mercy of clients, airlines, hotels, co-workers, bosses, boss' bosses and the clock. Each meeting leads to more meetings, each "to-do" leads to more "to-dos." If we rest, things aren't getting done and we feel guilty about it.

We don't dare get sick. When our heads whip right and left to deal with this thing and that — when everything in between is just a blur — how do we keep Christ in focus and how do we make him the focal point?

To suggest there's a magic way would insult you. There is no magic — there's only a method and hard work — frequent failure and hard fought success.

Interact with God

First, let's set a foundation. Every morning, weekends included, reaffirm your faith. Hebrews 4 : 12 tells us the Word is "living and active." Go to it. Scoop the words up like a thirsty man scoops water from a stream. Then apply their meaning to your heart. Three chapters a day will get you through the Bible in about a year. Some read straight through from Genesis to Revelation. Others read two chapters in the Old Testament and one in the New. Whatever the pattern, read daily and read it all.

Going to the Father daily in prayer is also important. Use the Lord's Prayer as a model and make certain that your prayers are generously laced with both thanksgiving and repentance.

It's hard to commit to such a regimen. Not only is there time involved, but there's an enemy who wants to turn you away from both the Word and prayer. But persistence will pay off. Make a habit of interacting with the Lord. Find something you do every morning — brushing your teeth, showering, dressing — then tie the reading of the Bible and prayer to one of those. Brush your teeth, then open the Scriptures. Put on your shoes, then grab the Bible. It'll take about 15 minutes to read three chapters and about the same for prayer. Getting up about a half hour earlier should do it.

Wear spiritual glasses

Next, realize in your heart that everything — all your meetings, conversations, assignments, tough times and easy times — are happening for a reason.

Last week a colleague and I were spending the night in Oklahoma City. We'd been in Lafayette in the morning, Houston in the afternoon, and having dealt with difficult problems in both places, we were tired. But, since we were together, rather than collapse in our rooms, we went out for dinner. Though pleasant, it seemed like spiritual dead-time. Then he told me how his wife was helping families shattered by various forms of abuse. Over the next hour or so I learned and was challenged — and in the ensuing conversation I was given an opportunity to witness.

Of course, we never completely understand the reason behind our circumstance — why one situation unfolds with spiritual clarity while another is blanketed in spiritual fog. But by putting on our "spiritual glasses," we can look for the Lord's hand in everything. Rest assured, we'll understand everything that's needed.

Being watched

At the turn of the century an eastern manufacturer conducted a time and motion study. A control group's change in productivity was monitored while their working conditions were varied. Lighting was improved and productivity improved. The work area was made tidier and productivity improved. Sitting and standing arrangements were altered and productivity improved. With each change, productivity improved.

Elated, those conducting the study wrote their reports, got their big checks and left. Then productivity returned to its original level. After some initial embarrassment, the researchers concluded that people work harder and do the job better when they're being watched.

Keeping focused on Christ includes knowing that Christ is focused on us. He has counted every hair on my head (an ever diminishing task, by the way). He knows when a sparrow falls from the sky. He says he works all things out to the purpose of his will. Since this is true, he knows what I'm going through.

But there's more. He has ordained what I'm going through. In those meetings and at the dinner when I was more weary than hungry, Christ had a purpose for me. I keep my focus on Christ by looking for his purpose and, then, working to fulfil it.

Our job is important

When Christ returned to his hometown in Galilee to preach, the elders were taken aback. Why should they listen to Jesus? Wasn't he just the carpenter's son? Christ fulfilled his obligation to the Law so that he might be our sinless, sacrificial lamb, by focusing on his job and by just being a "good Jewish man."

Some might define a "Christian focus" as one turned primarily toward the church, or Bible studies or spending great amounts of time expounding religious thought and telling others about God's kingdom. A balanced Christian life includes all those things, certainly, but not at the expense of our job. Focusing on Christ includes making our boss glad he hired a Christian.

Hebrews 12 tells us the Lord disciplines his children. I can clearly remember when that thought was my only consolation. I had lied to a client. I got caught while in a room full of people. Embarrassed, I hated the client for it. I left the meeting angry and immediately knew I had fallen under the Lord's discipline. Although I apologized to the client, I was still angry and resented being caught far more than I regretted my sin.

Finally, at a Bible study, I sought prayer for my condition and within seconds I felt repentance granted. Our jobs are a large part of our lives and the Lord will deal with many of our transgressions there. To keep focused on Christ means that we can't avoid repentance. No matter how difficult. If we do, we avoid Christ. How can we bear to look into eyes that look to our very centres if we're ashamed of what lies there? Deal with repentance quickly.

Keep your focus on the author and finisher of your faith so that your faith might be powerful and a beacon to others.

Bill Kritlow lives in Fountain Valley, Calif.

CHRISTIAN STEWARDSHIP SERVICES

Providing counselling in estate planning, will making, insurances, Christian investments, and special giving.

Free of charge — Confidential
Public presentation — Home visits

CSS

Please write: **CSS**, 455 Spadina Ave., #210, Toronto, ON M5S 2G8
or telephone: **(416) 598-2181**

OFFERING TO DECEMBER 31

RRSP 8.5%
(compounding monthly; equal to 8.8% regular interest)

Regular fund 8.75%

Your funds will be invested in Christian Reformed Church and Christian School building projects in Canada.

Call: (416) 461-1207 evenings or
Write: Christian Reformed Church Extension Fund
45 Harriet St., Toronto, ON M4L 2G1

BIEDERMEIER SUIKERSCHEP CADEAU

margriet

GIVE A 6 MONTH OR A ONE YEAR SUBSCRIPTION TO De MARGRIET, VIVA or NIEUWE REVU TO A FRIEND, RELATIVE OR TO YOURSELF FOR CHRISTMAS and receive a heavy silverplated 'Biedermeier Suikerschep' valued at fl. 20, as our Christmas Gift to you!

Combine this with a subscription to De Nederlandse COURANT for additional savings! The first issue will be mailed just before Christmas with a letter in which we advise from whom the gift is!

☐ MARGRIET ☐ VIVA ☐ REVU

YES please send the above magazine(s) as a Christmas Gift to:

NAME: _____

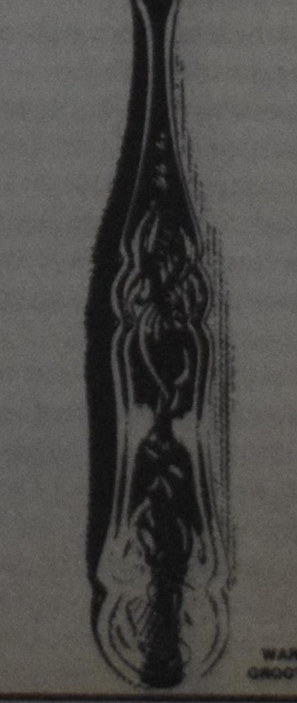
ADDRESS: _____

CITY: _____

PROVINCE: _____ POSTAL CODE: _____

and send me my 'Biedermeier Suikerschep'. Please check off option and mail cheque or money order to the address below together with your name and address:

☐ 6 Months $55.00 (26 issues)
☐ With Nederlandse COURANT $60.00
☐ 12 Months $99.95 (52 issues)
☐ With Nederlandse COURANT $109.95



De Nederlandse LEESKRING
3019 Harvester Road, Burlington, ON L7N 3G4
Phone: (416) 333-1913 1 (800) 268-7268 Fax: (416) 333-5958

Issue

Letters to Sean

Representing the guilty

Bert Bakker

Columnists Peter and Marja Slofstra received a letter in September which asked whether a Christian lawyer could or would defend a client whom he or she knew to be guilty. One lawyer, Bert Bakker from St. Catharines, promised to write a series of short articles on the topic for us. He has elected to do so in the form of a letter to his son who is away at college.

Dear Son,

I was surprised by your announcement that you are seriously considering law as a vocation upon graduation from college. Needless to say that as your father, I am pleased. After 27 years of the pratice of law, I am still convinced that it is an exciting and noble calling in the furtherance of God's Kingdom.

When you wrote me, you were concerned about whether it was possible to be a dedicated follower of Christ and to be a lawyer. In particular you were concerned about representing guilty clients in court. Your sensitive conscience is telling you that by helping a guilty person escape from the legal consequences of his or her actions, you somehow are collaborating with your guilty client in undermining the administration of justice as it has been instituted by God. I know the moral accusation: "She did it and through some technicality or clever argument you as a lawyer got her off."

As you know I do not practise criminal law but I do represent and advise many people who are "not perfect." The concern that you raise as a matter of conscience is not only a concern for the criminal lawyer but cuts across all areas of the practice of law.

The traditional way of justifying the representation of a guilty client in court is the "adversary ethic," a system of professional ethics which we Canadian lawyers borrowed 100 years ago from the English barristers practising in the English courts, without asking ourselves whether we are doing the same type of work.

The English solicitor interviews the clients, gathers the evidence in support of the client's story, researches the law, prepares the court documents, and when the case is completely ready to go to trial, hands the whole case over to a barrister.

At the trial, the barrister will bring out all the facts supporting the client's story by questioning all of the client's witnesses (examination) and will ask further questions from the witnesses who have facts opposing the client's story (cross-examination).

It is up to the barrister to persuade the judge that his or her client's story is the best possible explanation of what really happened and that based on what happened, the client should be treated favourably by the existing laws (in the area of criminal law — not guilty, reduced charges, small fine, etc.; in the area of negligence — no fault, small percentage of responsibility, small amount of damages, etc.). The opposing barrister will do the same for his or her client.

It is up to the judge to determine which story is the most believable and most clearly represents what actually did happen in the past and what legal consequences should flow from what (the judge believed) happened. The judge, as an outside umpire, decides which story or part of it is true and what the "just consequences," are.

Accordingly, when the English barrister receives his or her case assignment for representation, the job is not to determine whether the client is guilty, is at fault, has done it, according to the law. It is up to the judge to decide. The barrister's job, when he or she accepts a case, is to represent the client to the best of his or her abilities within the boundaries of the rules of professional conduct for barristers.

It is English tradition that a barrister may not refuse to accept a case for any but administrative reasons (i.e., I do not have time; I am on the other side of the case). This English tradition emphasizes that the barrister is not morally accountable for what the client has done or for what the barrister does in representing his client within the scope of the law.

In Canada, we have hung on to the titles of barristers and solicitor even though we have ignored the distinction between the two roles (maybe we like the way it looks on our letterhead as opposed to "attorney-at-law"). We Canadian lawyers are intimately involved in establishing a relationship with our client, interviewing our client and then our client's witnesses and preparing and presenting the full case at court. Unlike the English barristers, we do have the right, according to the laws of professional conduct, to say to a client for our own personal reasons, "No thank you, I do not want to represent you in your case."

On the surface, the adversary ethic seems a very rational way to administer justice. Each client is independently represented by a qualified lawyer (if the client cannot afford to pay for one, the provincial legal aid fund will do so) to present his or her story of what actually happened. A third, well-qualified neutral party (a judge who is well-educated is appointed for life and is not elected) decides what facts are to be believed and what laws are to be applied. If the judge makes a mistake, his or her decision can be reviewed by a judge of a higher court. Accordingly, justice will be administered without the lawyers having to be concerned about whether their clients are guilty, at fault, etc.

As a "practical" matter, most practising lawyers do not worry about their concern of conscience or delving beneath the surface of the adversary ethic. Instead they get caught up in their professional role of representing the client — the drama, the winning. If I win this case, I will receive the praise of my client and my law partners, and my client will refer other good clients to me to represent their cases. Winning is good for the ego and for business. However, the opposing lawyer works to win his or her case for the client. The opposing lawyer will work hard to beat me and I may lose the case and receive all the negative "honours" that go with losing: the disappointment of the client, the loss of respect by colleagues, the loss of referrals for future business.

As you may have guessed by now, as a Christian I am not overly enthusiastic about the adversary ethic and the psychology that goes with it, particularly when it is used by Christians to defend representing a guilty client in court. I think that there are better reasons for defending a guilty client. I will go into these at another time.

Last night I saw the movie *Regarding Henry*, a "once-upon-a-time" story for grown ups. The main character is a highly competitive trial lawyer who discovers in the face of death the value of "seeing and telling the truth" about himself, about other people and about the adversary ethic in the practice of law. Most of the movie critics focus on the characterization and entirely miss the point of the movie.

If you have the opportunity to see it, I would highly recommend it. When you have seen the movie, place that story alongside the story about another trial lawyer, Atticus Finch, who practised law in a small town in the United States in the book *To Kill a Mockingbird*, by Harper Lee.

I must close now. Take care, study hard, and enjoy your time at college. You are in my thoughts and prayers.

Love,

Dad.

Nobel prize winning economists offer valuable insight on risk

Economists are the focus of much humour. For instance, most of us have heard a line like "economists have predicted seven of the last three recessions.

However, in the world of investing and investment analysis, the field of economics plays a major role. In fact, economists have been at the forefront of formulating techniques for analysis so that investing can become more of a science.

University students taking finance courses will find it nearly impossible to escape the theories of Harry Markowitz, William D. Sharpe and Merton Miller. I didn't escape from their theories and I'm glad I didn't. Last year at this time these three gentlemen shared the Nobel prize for economics.

Harry Markowitz initially proposed a technique that provided decision-making criteria to diversify between stocks, bonds and other assets to increase returns and reduce risk. It was called the Capital Asset Pricing Model (CAPM). His model provided strong evidence that diversification is critical for safety in investing. This seems obvious today but 35 years ago, it was not nearly as generally accepted. *Time* magazine claims that Markowitz's insight makes him "the intellectual father of the mutual fund industry."

'Rational and efficient'

Merton Miller collaborated with Franco Modigliani in a 1958 paper demonstrating that in the long run the value of a company is determined by its current earnings and its future earnings potential. *In other words, in the long run, the stock market is rational.* Miller's partner, Modigliani, won the Nobel prize for economics in 1985 for his contribution to that paper.

William D. Sharpe expanded on these insights by more carefully examining the risk and reward relationships between stocks. He classified stocks by determining their "Beta" value. A high Beta stock was one that rose more quickly than the overall stock market and fell more quickly as well. A low Beta stock rises and falls more slowly than the overall market. William F. Sharpe's book *Investments* is a classic textbook and has been key reference material for me for more than 10 years.

It took a long time for these economists to win that Nobel prize. The fact that they did is a testament to the respect they have generated among their colleagues in the academic world, as well as from the people in the financial world. It is unfortunate that many people are either unfamiliar with or ignore their work.

Not a gamble

The key facts are that, as an asset class, stocks provide higher returns than any other asset class over the long run. Two important requirements for successful stock market investing are these: to be diversified and to see a long-term horizon. A third requirement is careful stock selection. It is no wonder that Markowitz and his two peers have had so much impact on the mutual fund industry.

Some people refer to the stock market as a gamble just like the one-armed bandits in a casino; they use terms like "playing the market." Although the works of Sharpe, Modigliani and Miller are not easy to read, their work has significant ramifications for both economics and finance. If you have a chance to digest their Nobel prize-winning ideas, you will conclude that there are ways of investing in the stock market that are far removed from the casino jargon that creates misconceptions about this asset class.

Leonard Bick is an Ancaster, Ont., based financial planner.

Environment /News

Jacques-Yves Cousteau: for the rights of future generations

Sue Williams

PARIS (UNESCO) — "We are borrowing from our grandchildren. It is they who will have to pay for our mistakes. It is they who will foot the bill, for example, for the present national debt of the United States, or who will have to deal with the waste produced by our nuclear power plants."

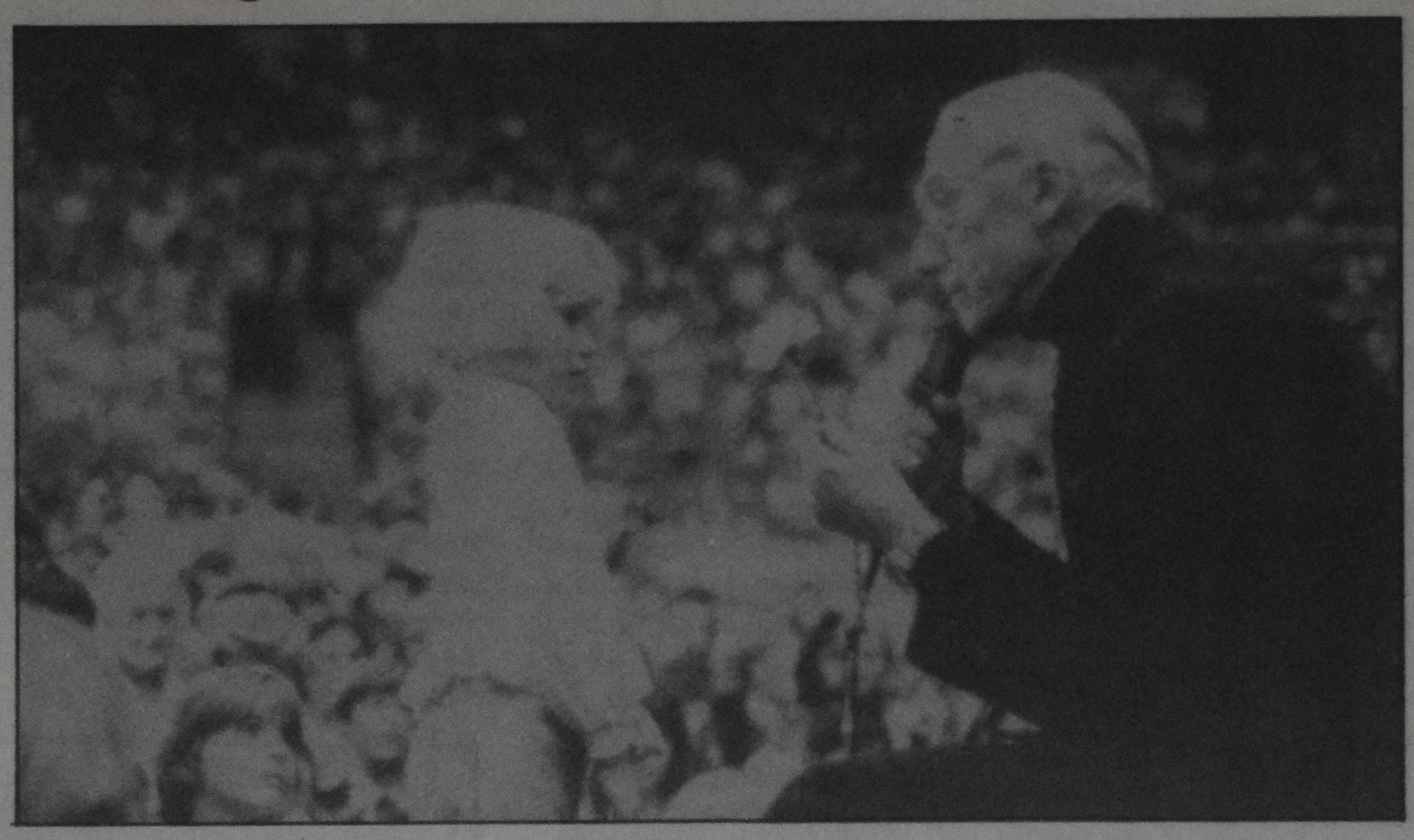
For Commander Jacques-Yves Cousteau, who at 81 is France's best known and much revered ambassador to the world, the rights of the unborn must be protected. To this end, he has launched a "Petition for the Rights of Future Generations" — rights he would like to see adopted by the United Nations in much the same way as the Declaration of Human Rights, and which would ensure that our heirs inherit "an uncontaminated planet, where all forms of life can thrive."

So far he has collected some 835,000 signatures in France and has asked for UNESCO's help in winning support internationally.

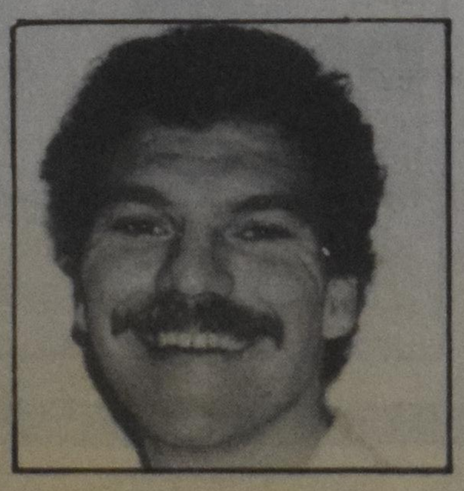
To get the ball rolling, a day-long encounter between Cousteau and some 1,000 children of 50 nationalities at UN headquarters is planned for December 11.

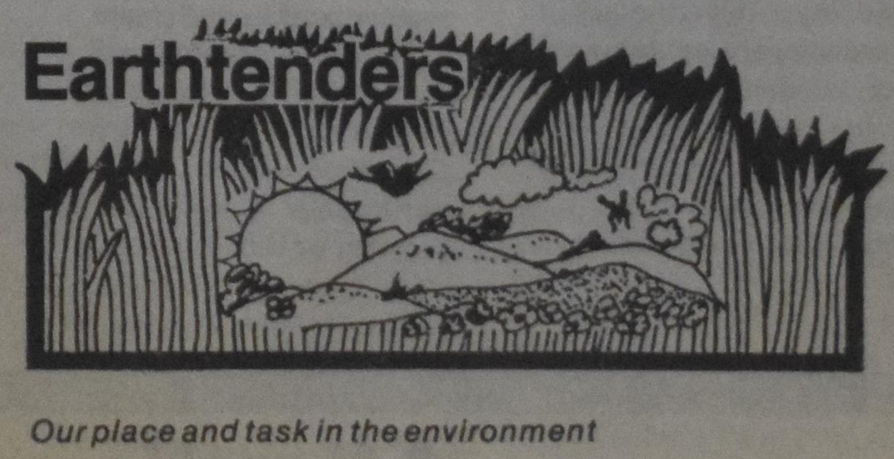
The children will be free to pose questions to Commander Cousteau and UNESCO's director-general, Federico Mayor. The idea draws a contented smile from the lean, silver-haired "pasha" of the *Calypso* who has spent a lifetime studying the oceans and has now turned his seemingly boundless energy towards their protection — by reaching out to those who will lead the world into the next century.

"The degradation of the environment is, to a large extent, due to the fact that rich nations are getting richer while the poor are more impoverished than ever," Cousteau told UNESCO Sources. "We are dividing humanity in two. There is nothing more dangerous than this, for the environment, for peace and even survival. It is therefore essential to teach our children that they not only have rights, but also that there is a need for solidarity, and that in the future they must share the planet's resources in such a way as to provide a decent life for all."



Cousteau counting on the world's children.





Our place and task in the environment

Harry Spaling

Garbage is a luxury

The story is told of a missionary who, after serving many years in Africa, was asked what he noticed the most upon returning home. He replied, "The size of the garbage cans."

Living among the needy puts a new perspective on the millions of tons of garbage produced by Canadians each year. The idea of throwing items away is foreign to the poorest of the poor. To them, "junk" is eagerly sought for every day uses, sometimes providing life-sustaining necessities.

During two years of living and working in the village of Mano-Kuranko in Sierra Leone, West Africa, our family witnessed every conceivable use of items which, to most North Americans, could only be "junk."

Tin cans were used for drinking cups, kerosene lamps and containers for garden seedlings. Wire was formed by children into toy cars and trucks with moving tires and steering wheels. A cardboard box made an excellent suitcase, and even a cozy bed for a newborn.

One-pint bottles were the standard measurements for selling palm oil, kerosene and the local brew. They were also used to store salt, sugar and pepper. Magazines were used as wallpaper in houses, and to wrap purchased goods in the market.

Western bad influence

No home in the village had a garbage can — except the missionaries! For scraps, every household had a compost pile in the backyard. There was no dump or landfill site.

The poor are generally more aware of the environment in which they live than the rich are. This is because the poor are usually more directly dependent on the resources in their environment for the basic necessities of life. This dependency encourages them to be more efficient users of resources.

There are exceptions, of course. The world's largest cities are now in the two-thirds world. Through industrialization and the influence of Western lifestyles, many cities are accumulating huge quantities of trash everyday with only partial garbage collection services.

Freetown, the capital of Sierra Leone, has a basic garbage collection service, relying on foreign aid to maintain a fleet of garbage trucks. The city is trying to find creative uses of garbage. Freetown is experimenting with a pilot project to collect naturally-produced methane gas from the landfill site to generate much needed electricity and reduce reliance on fuel imports. Also, since Freetown garbage is mostly organic material which decomposes quickly, the landfill site is a popular place for families and market vendors to grow garden produce.

In the popular movie *The Gods Must Be Crazy*, a pop bottle is thrown out of an airplane over the Kalahari Desert in southern Africa. After the bottle disrupts family and community life, an African Bushman seeks to return it to the "gods" who threw it to earth. From the perspective of poor African people, garbage is an inconceivable idea which has no part in their society.

The poor have much to teach us.

Harry Spaling is a doctoral student in geography at the University of Guelph, Guelph, Ont.

Europeans recognize fine wine

Marcus Van Steen

(Canadian Scene) — Canadian wines are receiving growing recognition and acclaim outside of their own country, but many Canadians still reject them. While excellent restaurants in the traditional wine-producing countries are beginning to stock Canadian wines, many first-class establishments here still ignore them on their wine lists.

Until comparatively recently, Canadian wines bore little resemblance to the wines of Europe. Southern Ontario, which produces about 90 per cent of Canadian wines, is in the same latitude as the wine-producing areas of Europe and the climate is not too dissimilar. What makes the difference is that the grapes which are native to southern Ontario have a different taste and smell than the grapes of Europe.

The Red Concord, the white Niagara and the other Ontario grapes belong to the species called *vitis labrusca*. They are vigorous plants and their grapes make excellent jams and jellies and the sweet drinks which are popular with children. Sweet wines have had phenomenal sales for many years. But they have too strong a flavour to be acceptable as table wines, especially by those who have experienced the subtle flavour of a good vintage which lingers happily on the palate.

Canadian wine makers found that the solution was to introduce the European grape, *vitis vinifera*, into Ontario. This was done by grafting stock from the various *vinifera* types on to sturdy *labrusca* roots to get a suitable hybrid. The same process was used in reverse a little over a century ago when European vineyards were devastated by the root disease, phylloxera, which threatened to wipe out the whole wine industry. When it was found that the *labrusca* vines were immune to the disease, *labrusca* root stock was rushed across the Atlantic to save famous vineyards from extinction.

In recent years Canadian wines made from the hybrid grapes have won top awards at international competitions, but many domestic "wine snobs" refuse to be impressed. Earlier this year a Canadian dessert icewine, Inniskillin Vidal 1989, won the *Grand Prix d'Honneur* at Vinexpo, a competition held every two years in Bordeaux, France. Forty countries were represented at the wine show, but according to news reports the Canadian booth was the centre of attention, with people crowding in to sample the Canadian wines. The icewine award signifies that Ontario is now the primary producer of a truly great dessert wine.

Persons with disabilities seek access, integration, participation

Robert R. de Cotret

OTTAWA — Over 3.3 million Canadians face real obstacles every day which deny them opportunities. These Canadians are people with disabilities. For many their daily lives are lived outside the mainstream of Canadian life.

Because of attitudinal and physical barriers, people with disabilities do not have equal access to housing, employment, transportation, education and recreation — the fundamentals that most Canadians take for granted.

Only 56 per cent of people with disabilities complete eight or more years of school, as opposed to 83 per cent of the general population. Only 40 per cent of Canadian adults with disabilities have jobs. Nearly three out of every five Canadians with disabilities earn less than $10,000 a year.

Adding to this is the lack of affordable, accessible housing. Every community has a long waiting list for housing designed for people with disabilities. Specialized transportation services are available for only half of the persons who need them. For those who don't have access to transportation, getting to work, school, shopping, a movie, or a public meeting is difficult and sometimes impossible.

Strategy needed

The federal government has had ongoing consultation with the disabled community which has provided the direction for the development of the recent announcement of the *National Strategy for the Integration of Persons with Disabilities.*

This five-year, 158 million dollar plan is designed to bring persons with disabilities into the mainstream of Canadian life, through its three goals of *equal access, economic integration* and *effective participation.*

Government alone cannot remove barriers and create equal access for people with disabilities. These goals will only be achieved if all Canadians work in partnership. By working together we can break down the physical and attitudinal barriers faced by people with disabilities.

Our fellow citizens with disabilities are not asking for special treatment or special privileges, but merely to be fully productive members of society.

Every Canadian can — and should — be a partner in the challenge of removing barriers to full and equal access. Each one of us should be conscious of the obstacles facing people with disabilities, and do whatever we can to remove them.

For inquiries about the National Strategy, please call, toll free,

1-800-665-9017

(Voice and Telephone Device for the Deaf — TDD).

Robert R. de Cotret is Secretary of State and Minister Responsible for the Status of Disabled Persons.

THE
Family Christian Bookstore
750 Guelph Line
(Opposite the Burlington Mall)
Burlington, ON
L7R 3N5
Phone: (416) 637-9151
Thurs. and Fri. till 9 p.m.

Peter and Marja are

IN

This column is not available due to lack of letters from our readers.

Attention: Business Community Insert YOUR message in our special 1991 Christmas issue

Calvinist Contact is planning a special 1991 Christmas issue.

Date of this issue will be **December 6.** It will be mailed to our regular subscribers on **December 3.**

In addition, we plan to distribute 16,000 copies of the Christmas issue to Reformed Christians across the continent free of charge.

To print so many extra copies costs money. We are appealing to the business community, among others, to help us out.

Please do not wait. Take a moment to complete and return the attached coupon.

Your continued support will be greatly appreciated.

Deadline for advertisements in the Christmas issue is November 22!!!

COUPON **Check one**

1) Business Card — Size about 3" x 1¾"
Cost: $125 + GST = $133.75 ☐

2) 1/8 page — Size 5" x 3½"
Cost: $225 + GST = $240.75 ☐

3) 1/4 page — Size 5" x 7½"
Cost: $400 + GST = $428.00 ☐

4) Half Page — Size 10" x 7½"
Cost: $700 + GST = $749.00 ☐

5) Full Page — Size 10" x 15"
Cost: $1200 + GST = $1284.00 ☐

6) Sponsorship Advertising ☐

I do not wish to place my own ad, but will gladly sponsor a Christian organization advertisement. I understand *Calvinist Contact* will obtain copy from the organization indicated.

I wish to sponsor an ad for _____

_____

This ad should be of the size
___ full-page
___ half-page
___ 1/4-page
___ 1/8-page
___ card

Please enclose your ad copy with this coupon.

___I enclose payment _____Please bill me

Sender: (*Please print*)

Name_____

Address_____

City_____ Code___ _____

Return by November 22 to: Calvinist Contact
4-261 Martindale Rd., St. Catharines, ON L2W 1A1
(Fax: 416-682-8313)

Classified

Classified rates

GST Inclusive

Births	$35.00
Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$35.00

All other one-column classified advertisements: $13.50 per column inch. NOTE: Minimum fee is $25.00. Letter under file number, $35.00 extra. Photos: $25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more).

Note: All rates shown above are GST inclusive.

ATTENTION!

a) *Calvinist Contact* reserves the right to print classifieds using our usual format, *unless you instruct us otherwise.*

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax are *not* acceptable. If you wish a photo included, send us the original.

d) *Calvinist Contact* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Calvinist Contact* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST inclusive).

NEWLYWEDS

Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $20.00 and the couple's future address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Thanks

OLDENGARM:

We, Jenny and Martin Oldengarm, wish to thank all those who made our 25th wedding anniversary celebration a wonderful experience, on Sept. 27, 1991. Instead of gifts for ourselves, we collected nearly $1,500 for the Canadian Foodgrains Bank famine relief. Our federal government matches that amount with an additional $6,000 through C.I.D.A.

To God be the glory!

Home address: Box 21, 156 Queen St. S., Harriston, ON N0G 1Z0

SCHWEITZER:

Mr. and Mrs. J. Schweitzer would like to thank their children, grandchildren and friends for the flowers, many cards and well wishes extended to them on the occasion of their 55th wedding anniversary.

Teachers

LEDUC, Alta.: Covenant Chr. School; If you can provide leadership to an innovative and enthusiastic school community, apply for the **teaching principalship** at Covenant Chr. School in Leduc, Alta. (P-9, 168 students). We are looking for a dedicated, organized, creative team leader for the 1992/93 school year. If you wish to apply or want more information, please contact: Gayle Monsma, Covenant Chr. School, Box 3827, Leduc, AB T9E 6M7. Phone (403) 986-8353. Application deadline is January 15, 1992.

Birthday

Congratulations to Annigje Heyns-Van Eyk on the occasion of her 90th Birthday!

HEYNS-VAN EYK:

1901 December 1 1991

With joy and thanksgiving to our Lord we hope to celebrate the 90th birthday of our mother, grandmother and great-grandmother,

ANNIGJE HEYNS-VAN EYK

We pray that the Lord will continue to bless you and keep you in his loving care.

With our love;

William & Coby Heyns — Owen Sound, Ont.
Annie & Henk Van Dyk — Surrey, B.C.
Arie & Anna Heyns — Allenford, Ont.
Agnes & Garry Van Renselaar — Brandon, Man.
Dikkie & Kees Klaver — Stratford, Ont.
Betty & John Pijl — Niagara Falls, Ont.
Grandchildren and great-grandchildren.

"Give thanks to the Lord for he is good. His love endures forever" (Ps. 118: 1).

Home address: R.R. #5, Owen Sound, ON N4K 5N7

BUMA (nee Piersma):

With joy and thanksgiving we are pleased to announce the 90th birthday of our dear mother, grandmother and great-grandmother,

DELIAANTJE BUMA
(nee Piersma)

on Dec. 5, 1991.

We hope to celebrate this occasion, D.V., with her in Ylst, Friesland.

Her children:

Peter & Milly Buma — Grand Rapids, Mich.
Akke & Kees Brouwer — Ryswyk, the Neth.
Walter & Alice Buma — Hamilton, Ont.
Sam & Margaret Buma — Hamilton, Ont.
Durk & Thea Buma — Hamilton, Ont.
17 grandchildren and 23 great-grandchildren.

Psalm 71.

Home address: Busestraat 20, 8650 NA Ylst, Friesland, the Netherlands.

Teachers

ORILLIA, Ont.: Orillia Chr. School invites applications for a qualified half time **resource teacher**, commencing Jan. 20, 1992. Please address inquiries and/or resumes to Mr. George Kamphuis, Principal. Box 862, Orillia, ON L3V 1G6. Phone: (705) 326-0532.

Marriages

FEENSTRA-VIS:

Mr. and Mrs. Jim Feenstra of Thunder Bay, Ont., and Mr. and Mrs. John Vis of Woodstock, Ont., are happy to announce that their children,

HEATHER
and
WILFRED

will dedicate their lives to one another in marriage, the Lord willing, on Nov. 30, 1991. The ceremony will take place at 2:00 p.m. in Hope Chr. Ref. Church, Thunder Bay, Ont., Rev. Gerrit Haagsma officiating.

Future address: R.R. #7, Highway 61, Thunder Bay, ON P7C 5V5

VAN SPRONSEN/IEDEMA-JONKMAN:

Desiring God's will for their lives and believing that includes each other,

JESSIE VAN SPRONSEN-IEDEMA
and
NICK JONKMAN

are to be united in marriage in the Lord Jesus Christ on Saturday, Nov. 30, 1991, D.V., at 3:00 p.m., in the Second Chr. Ref. Church in Brampton, Ont.

Future address: R.R. #2, Wyoming, ON N0N 1T0

Anniversaries

1956 November 21 1991

With thanks to God we are pleased to announce the 35th wedding anniversary of our parents and grandparents,

JOHN and ELIZABETH BATENBURG
(nee Vogel)

Congratulations Mom and Dad, Oma and Opa on your wedding anniversary! We wish you God's continued blessing on future years together.

With love and best wishes:

Richard & Linda Batenburg — Beamsville
Nicole, Katie
Ann & Jerry Noordam — Millgrove
James
David & Sandra Batenburg — Beamsville
Jessica
Liz & Albert Witteveen — Grassie
Michael
Mary & Bill Teeuwsen — Beamsville

Home address: 343 Thirty Rd., R.R. #2, Beamsville, ON L0R 1B0

1951 November 25 1991

With joy and thanksgiving to our Father for his unfailing love, we announce the 40th wedding anniversary of our parents and grandparents,

LEO and TINA MIEDEMA
(nee Hogeterp)

May God continue to bless you and keep you in his care in the years ahead.

Donald & Linda Miedema — Simcoe, Ont.
Rob, Christy
Alfred & Diana Visser — Port Dover, Ont.
Chad, Dan, Jodi, Ritchie
Albert & Carolyn Luimes — Renfrew, Ont.
Timothy, Jonathon, Matthew, Annalisa
John & Linda VanBenthem — Hagersville, Ont.
Annamarie, Lydia, Albert, Tanya, Terri-Lynn
Rob & Margaret Miedema — Smithville, Ont.
Ashley, Kyle, Samantha
Jim & Anita Broekema — Grand Rapids, Mich.
Derek
Marcia Miedema — Hamilton, Ont.

"As for me and my household, we will serve the Lord" (Josh. 24: 19).

Open house to be held in the Jarvis Chr. Ref. Church fellowship hall on Nov. 23, 1991, from 7:30 to 9:30 p.m.

Anniversaries

St. Catharines Welland

1951 December 2 1991

"But the eyes of the Lord are on those who fear him, on those whose hope is in his unfailing love" (Ps. 33: 18).

With praise and thanksgiving to God, we announce the 40th wedding anniversary of our parents and grandparents,

MARTIN and ELIZABETH (Bep) SONNEVELD
(nee Van Helden)

Happy anniversary Dad and Mom, Grandpa and Grandma!

Love from your children and grandchildren:

Trudy & Nick Van Wyngaarden — Welland
Sherri, Stephanie
John & Joyce Sonneveld — Welland
Sandra

An open house will be held on Nov. 30, 1991, from 2 - 4 p.m. in the fellowship hall of the Grace Chr. Ref. Church, 660 South Pelham St., Welland.

Best wishes only.

Home address: 28 Dauphine Cres., Welland, ON L3C 2T1

1951 November 29 1991

With joy and thanksgiving to God, we celebrate the 40th wedding anniversary of our parents and grandparents,

GEORGE and YFKE VANDERSLUIS
(nee Scholte)

Of all the gifts life sends us,
The big ones and the small
The gift of loving parents
Is the greatest of them all!

Love from:

Tina & Jack Van Netten — Simcoe
Kevin, Mike
Aggie & Ed Collins — Simcoe
Stephen, Emily
Gail & Ralph Hofland — Simcoe
Graig, Alisha

Home address: R.R. #5, Simcoe, ON N3Y 4K4

Baarn, the Neth. Barrie, Ont.

1946 December 11 1991

It is with great joy and thanksgiving to our heavenly Father that we look forward to celebrating the 45th wedding anniversary of our parents and grandparents,

FRANK and BETTINA (Bep)
WYNIA

May the Lord bless you richly as you continue to be a blessing to all of us. With love from,

Hans Wynia
Liz & Otto Tiemersma
Tamara, Martin
Frank & Lynn Wynia
Andrea, Aaron
Joanne & Joe Owen
Natasha, Devon, Dylan
Tim & Shelley Wynia
Amanda, Meagan

all of Barrie.

Friends are invited to an open house on Saturday, Nov. 29, 1991, from 2 - 4:30 p.m. at their home at: 286 Georgian Dr., Barrie, ON L4M 4Y8

Obituaries

Feb. 1, 1905 Oct. 29, 1991

The Lord graciously took to himself our mother, grand-, and great-grandmother,

TRYNTJE (Nynke) BROUWER
(nee Wiersma)

at Palomar Memorial Hospital, Escondido, Calif., after a heart attack. Her husband preceded her on April 14, 1945.

Praise God for the gifts he gave us in them!

Their loving children:

Peter & May (nee Venema) — Surrey, B.C.
Gerrit & Wendy, Sonya & Ray, Peter & Joanne, Tricia & Dave, Fred & Jacquie, Mike & Marguerite, Annette & Vince and 15 great-grandchildren
Elko & Clara (nee Vellenga) — Escondido, Calif.
Gerrit & Grace, Peter & Audrey, Jack & Elizabeth, Ted & Alicia, Wilbur & Cathy, David, and six great-grandchildren
Anke & Berend DeBoer — Bergum, Fr., the Neth.
Harm & Wieke, Nynke & Eino, Gerrit & Lukke, Hylke, Elly & Molle and two great-grandchildren
William & Jikke (nee VanderVeen) — Escondido, Calif.
Renee & Dale, Gerald & Sherry, Cathy & Ron and four great-grandchildren
Jack & Jane (nee VanderWoude) — Escondido, Calif.
Joanne & Brent, Theresa & Arnie, Garret & Kris, Doreen & Jim, Richard & Kelly, Chris, and 12 great-grandchildren.
Fred & Netty (nee Aaij) — Escondido, Calif.
Betty Jane & Dwayne, Glen & Audrey, Neil, Mark, Paul, and three great-grandchildren

Romans 8: 18.

Correspondence address: #12-7955-122nd St., Surrey, BC V3W 4T4

"We are confident, I say, and would prefer to be away from the body and at home with the Lord" (II Cor. 5: 8).

On the Lord's Day, Oct. 20, 1991, the Lord took to be with him forever in his eternal house, our beloved husband, father, and grandfather,

DERK SCHUURMAN

at the age of 78 years.

Husband of Trijntje Schuurman (nee Oosterveld)

John & Nellie Schuurman (nee Groenewegen) — Willowdale, Ont.
Derek & Carine, Peter, Timothy, Daniel, Christopher
Renee & Theo Vander Boom (nee Schuurman) — Indianapolis, Idaho
Teresa, Mark, David, Karen
Trudy Schuurman — Toronto, Ont.

Correspondence address: 337 Stonechurch Rd. E., Unit #115, Hamilton, ON L9B 1B1

More obituaries on next page

Help Wanted

Brampton Second Christian Reformed Church

requires a

YOUTH PASTOR

(ordained/unordained)

to develop programs to challenge our youth to active participation in the Christian life.

Education, training and experience in youth ministry are desirable.

Excellent employment and housing benefits will be provided. More information and a church profile are available upon request.

Resumes can be sent to:

the Search Committee, c/o Joe Grootenboer
9 Willis Dr., Brampton, Ontario, L6W 1A8
(416) 450-6796

Classified

Obituaries

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

On Nov. 4, 1991, the Lord suddenly took to himself

WYBE ZYLSTRA

at the age of 38 years.

Dearly loved husband of Frances Zylstra (nee Brinson).

Loving father of Christopher, Jennifer, Paul, Jason and Jeffrey.

Dear son of Mr. and Mrs. Jelle Zylstra, R.R. #4, Brantford.

Loved brother and uncle of:

Henry & Cathy Zuidema
Carina, Brendan & Valerie, Matthew, Timothy, Jason

Auke & Frances Zylstra
Michael, Adam, Joshua, Sarah

John & Jacomina Winter
Jacquie & Jeff, Kevin, Curt, Sandra

Bill & Linda
Marcy, Bill

John & Margaret Seldentuis
Warren, Daniel, Dayna

Lypje Zylstra
Ilyas, Ibrahim

Gary & Susan Zylstra
Tammy, Tommy, David, Gary, Gabriel

Robert & Minke Leendertse
Erica, Heather, Joline

Reina Zylstra
Alicia

Jelle & Sandra Zylstra
Leanna, Bradley, Steven

Bert & Cora Vande Beek
Maria, Kevin, Andre, April

Marius & Christina Zylstra
Richard, Sonja, Mark, Brian

Michael & Janet Warnock
Carly, Bronson

Funeral service was held on Thursday, Nov. 7, 1991, Major Ian McAlister officiating.

Our comfort and strength are in the promises of God: "I am the resurrection and the life, he who believes in me will live, even though he dies" (John 11: 25).

Correspondence address: R.R. #4, Brantford, ON N3T 5L7

Teacher

BROCKVILLE, Ont. Teaching principal required. A unique opportunity exists for a spiritually mature individual to enter a new era with us. Our brand new school-church facilities will be waiting for you in '92. Come grow with us! Request information from Education Committee, Box 238, Maitland, ON K0E 1P0

For Sale/For Rent

For sale or rent, 1800 square feet detached, newer home in North Welland, Ont. Single car garage, fireplace and vaulted ceiling. If interested call: (519) 842-9532.

Check out our classifieds for possible teaching positions.

Teacher

Edmonton Christian Schools

EMPLOYMENT OPPORTUNITIES

Teachers:

Applications are invited from interested individuals for teaching positions with the Edmonton Christian Schools. The Edmonton Christian School system is a progressive school system operating three elementary junior high schools and one senior high school. Applications are being accepted for all positions. The Edmonton Christian Schools provide a good salary and benefit package with ample opportunity for professional development, growth and advancement.

Administrators:

Educators interested in administrative positions are invited to inquire about possible openings. The Edmonton Christian Schools are dynamic schools allowing opportunity for interested educators to advance into administrative positions.

For applications or further inquiries contact:
Ms. Tena Siebenga
East Edmonton Christian School
11515 - 36 St.
Edmonton, AB T5W 2A9

Help Wanted

Redeemer College

A Christian University College

invites applications for

Vice-President (Administration & Finance)

A senior position directly responsible to the President.

Responsibilities:

* Overall administration of Accounting
* Budgets, strategic plans, forecasts, and other various financial matters
* Conduct regular financial analysis and budget review
* Supervision of Plant & Maintenance, Financial Aid, Computer Services, Human Resources, and Ancillary Services

Qualifications:

* Accounting designation plus a minimum of 5 years of institutional, accounting management experience
* Knowledge of "Fund Accounting"
* Highly motivated and team-orientated
* Commitment to the Reformed Christian basis of the College

Applications and inquiries considered until the position is filled. Contact the **Human Resources Director**, Redeemer College, Ancaster ON Canada L9G 3N6.

In accordance with Canadian Immigration requirements, this advertisement is directed to Canadian citizens and permanent residents.

Miscellaneous

ATTENTION:

If you are considering sending us an ad via fax, please be sure to:

1. send printed or typed copy
2. include billing address
3. include contact person with phone number

FAX: (416) 682-8313

For Sale

cassette tapes **cassette tapes**

Now available.....

Keyboards 1:
An exciting repertoire of classical organ and piano music, recorded in Benton St. Baptist Church, Kitchener.

Keyboards 2:
A selection of great hymns, recorded on the pipe organs at St. Paul's and St. James Cathedrals, Toronto.

Organist: Jonathan Oldengarm, the 15-year-old Ottawa native now living in Harriston. Currently studying organ with Barrie Cabena and piano with Boyd Mac Donald at Wilfred Laurier University, Waterloo. Already featured as recitalist at concerts in Kitchener, Hamilton and Toronto.

— ORDER FORM —

Name..... Tel.#.....
Address..... Postal Code.....

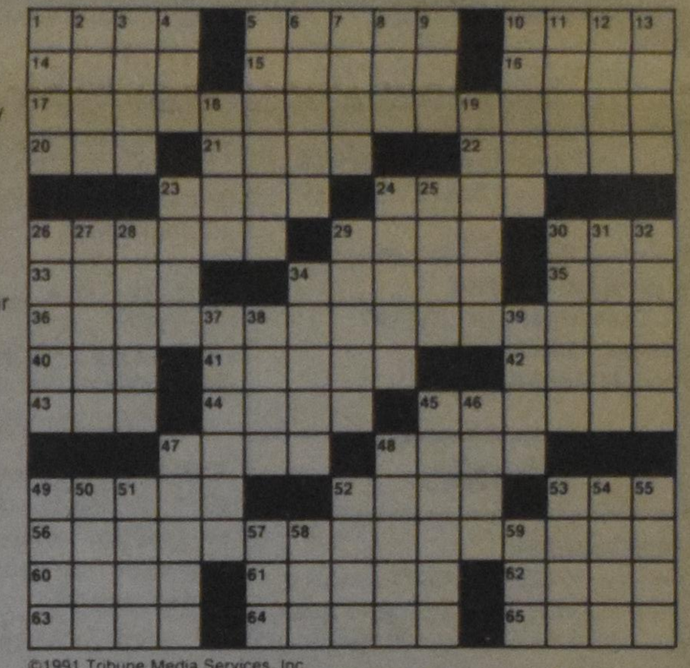
Please send me:

☐ Keyboards 1 @ $10.00 = $ _____
☐ Keyboards 2 @ $ 10.00 = $ _____
Postage & handling $ *2.00*
Total enclosed $ _____

Mail to: Jonathan Oldengarm, Box 21, Harriston, ON N0G 1Z0

Weekly puzzle

by Harold B. Counts



ACROSS
1 Explorer Tasman
5 Writer Loos
10 Meditate deeply
14 Zilch
15 Units of loudness
16 Under the covers
17 Hobo
20 Join
21 Cartoonist Peter
22 Penniless
23 Blackthorn
24 Marquis de —
26 Moistens meat
29 — off (foist)
30 "My gal —"
33 China, India et al.
34 Beautiful girl
35 Union letters
36 Dodgers once
40 Fowl
41 Kovacs
42 Gen. Robt. —
43 Notable time
44 Horace or Thomas
45 Casino employee
47 Osteal
48 Briny drop
49 Asparagus stalk
52 Dunderheads
53 — West
56 Animated movie
60 "I cannot tell —"
61 Pungent bulb
62 Sheltered
63 — off (furious)
64 Uncovered
65 Hoofer Kelly

DOWN
1 Singer Paul
2 007
3 Ms Markey
4 Support
5 Houston team
6 Not a soul
7 Data
8 Vietnamese holiday
9 Hardwood
10 Gay —
11 Orchestra member
12 Study
13 Singer Arnold
18 — and hearty
19 Minstrel show performers
23 Pierce
24 Explorer La —
25 Close friend
26 Use a tub
27 A son of Jacob
28 City near Florence
29 White duck
30 Long oar
31 Actress Anouk
32 Hapless one
34 Pretty in the highlands
37 Fish that attaches to a shark
38 Alg. city
39 Tolerate
45 Hinge (on)
46 Orient
47 Howled
48 US resort lake
49 Wood strip
50 Pointed stick
51 Singer Adams
52 Use a swizzle stick
53 He
54 — corner
55 Fencing sword
57 Person of wealth
58 Genetic letters
59 Tatter

©1991 Tribune Media Services, Inc. All Rights Reserved

Last week's puzzle

P	A	W	S		S	H	O	E			P	A	T	S
E	P	I	C		E	A	R	L	S		A	D	I	T
R	I	C	H		T	R	A	M	P		L	I	M	A
T	A	K	E	S		S	T	E	I	N		E	E	L
			M	O	T	H	E	R	N	A	T	U	R	E
B	E	W	A	R	E			F	E	T	E			
E	R	A		B	A	Y	O	U		S	E	L	L	S
T	E	R	N		L	A	N	D	S		M	E	A	T
S	I	D	E	D		C	E	D	E	D		A	D	O
			S	U	C	H			N	E	P	H	E	W
T	E	E	T	E	R	T	O	T	T	E	R			
A	R	E		L	U	C	R	E		R	O	B	E	D
L	O	R	E		S	L	A	T	E		N	O	V	A
O	D	I	N		H	U	R	O	N		T	R	I	M
N	E	E	D			B	E	N	E		C	G	L	E

Miscellaneous

REFORMED BIBLE COLLEGE

(a university outside of Canada)

helps you sharpen your skills as a youth leader. You can earn a Bachelor of Religious Education degree in Youth Ministry at RBC. Start with one class or full-time. Winter semester begins January 9.

Call (616) 363-2050

Events

Calendar of events

Nov. 15-Dec. 20	"Crossroads." Exhibition by Winnipeg artist Gerard Folkerts at the Redeemer College Art Gallery, **Ancaster**. Exhibition open weekdays from 8 a.m. to 10 p.m., Saturdays from 9 a.m. to 6 p.m. Admission free.
Nov. 20-Dec. 4	CSS's Adriana Pierik plans to be in the Lower Fraser Valley and Vancouver Island area.
Nov. 21-23	Redeemer College Main Stage Theatre Series: Play "Ten Lost Years" by Toronto Workshop Productions, directed by Raymond Louter, at 8 p.m. and **Nov. 22** at 2 p.m. at Redeemer College auditorium, **Ancaster**. For tickets call (416)648-2131.
Nov. 23	Giant bazaar at Calvin Mem. Chr. School, **St. Catharines**, Ont. Doors open at 10 a.m. Everyone welcome!
Nov. 23	Organ and choir concert with "Conspirito Choir" (directed by John Kaldeway) and Andre Knevel (organist). At 7:30 p.m., First CRC, **Sarnia**, Ont.
Nov. 27-28	18th Annual convention of the Chr. Farmers Fed. of Alberta at the Maria Goretti Community Centre, 11050-90 Street, **Edmonton**, Alta. For info. call (403) 428-6981 or 421-8382.
Nov. 29	Redeemer College Choral Concert Series: Redeemer College, **Ancaster**, concert choir and conductor Christiaan Teeuwsen. Leon Harshenin, piano soloist and a String Chamber Ensemble also featured, music from Bach and Mozart. For tickets call (416) 648-2131.
Nov. 30	Choir and organ concert by the OCMA (director Leendert Kooij), with organist Andre Knevel, 8 p.m., St. Thomas Anglican Church, **St. Catharines**, Ont.
Nov. 30	Annual Tea & Craft Sale, from 1 - 4 p.m., at Shalom Manor, **Grimsby**, Ont. Everyone welcome. For info. call (416) 945-9631.
Nov. 30	40th anniversary celebration of the CRC, Stratford, Ont. Dinner at 6:30 p.m., Shakespeare Optimist Hall, **Stratford**, Ont. Celebration service on **Dec. 1** at 10 a.m. For info. call (519) 475-4376.
Dec. 2	"Dutch Sing-Song" at 8 p.m., Hebron CRC, **Whitby**, Ont.
Dec. 4	Canadian Chr. Business Federation (formerly RCBPO) dinner evening with Free University's Dr. Bob Goudzwaard. Reception at 6:30 p.m., dinner at 7 p.m. at the Novotel (Hurontario & Burnhamthorpe), **Mississauga**, Ont. For reservations call (416) 524-1203 by Dec. 2, noon.
Dec. 5	Convention & Banquet Christian Farmers Federation of Ontario. Convention 10 a.m. to 4 p.m.; Banquet at 5:30 p.m. Location: Italian Canadian Club, 135 Ferguson St., **Guelph**, Ont. Keynote speaker: Peter McKellar. Lunch speaker: Elmer Buchanan, Min. of Agriculture & Food. Tickets: Conv. $20 p.p., Banquet $20 p.p. Registration: Tel. (519) 837-1620 or Fax (519) 824-1835. Deadline: Nov. 29, 1991 (noon).
Dec. 6 & 13	Bach's "Christmas Oratorio" performed by Symphony Hamilton and the "Mohawk College Singers" (Ronald Greydanus, counter-tenor). Both events at 8 p.m., at Cathedral of Christ The King, **Hamilton**, Ont. For tickets call (416) 648-2813.
Dec. 8 & 14	25th annual presentation of Handel's "Messiah" by Chatham's "Laudate Dominum Choir" (Barbara Mavin, director) and organist Dick De Jonge. **Dec. 8**: 8 p.m., Park St. United Church, **Chatham**, Ont.; **Dec. 14**: 8 p.m., Redeemer College, **Ancaster**, Ont. Proceeds: RC Music Department. For tickets and info. call Harry Roffel at (519) 351-1033.
Dec. 14	The "Listowel Concert Singers" perform "Handel's Messiah" with Symphony Orchestra and soloists, Trinity United Church, **Listowel**, Ont., at 8 p.m.
Dec. 14	Christmas Concert by the OCMA (director Leendert Kooij) organist Andre knevel, Willowdale United Church (Kenneth Ave.), **Willowdale**, Ont, at 8 p.m.
Dec. 18	Christmas Concert by the OCMA (director Leendert Kooij), organist Andre Knevel, Rehoboth Chr. Ref. Church (Scugog), **Bowmanville**, Ont., at 8 p.m.

Nederlandse Kerstzangdienst

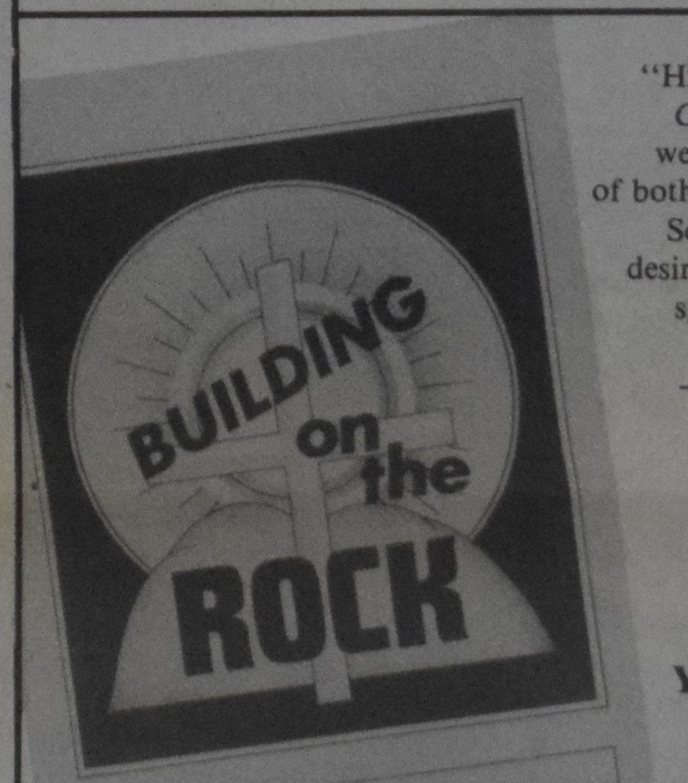
Emmanuel Reformed Church
170 Clarke Street, North
Woodstock, Ontario
Tel. (519) 537-6422

Nederlandse Kerstzangdienst
met medewerking van het Kerkkoor
Wij hopen D.V. twee diensten te houden.

Zondag, 1 december 1991, 7:30 n.m.
Zondag 8 december 1991, 7:30 n.m.

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

coupon **Special Offer** **coupon**



"His meditations in *Calvinist Contact* were an expression of both his love for the Scriptures and his desire to convey true spirituality to the readers."
— **Rev. Bastiaan Nederlof**

OBTAIN YOUR FREE COPY!

Make someone a subscriber and we will send you this book!

Please enter the following subscription:
Name: _____
Address: _____
City: _____
Prov./State: _____
Code: _____

I enclose $37.50 ($32.00 U.S.)

NOTE: a) Offer not valid for subscription renewals.
b) Cheque must be enclosed

Please send book to:

Name: _____
Address: _____
City: _____
Prov./State: _____
Code: _____

Mail this coupon with your payment to:
Calvinist Contact
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1

coupon **Special Offer** **coupon**

"THE FARMER - CONSUMER CONNECTION"
Annual Convention and Banquet

CHRISTIAN FARMERS FEDERATION OF ONTARIO

DATE:
Thursday, December 5, 1991, D.V.

TIME:
10:00 a.m. — 4 p.m. Banquet: 5:30 p.m.

LOCATION:
Italian Canadian Club of Guelph, 135 Ferguson St., Guelph, Ontario.

KEYNOTE SPEAKER:
Peter McKellar, P.Ag., Pastor of Main St. United Church, Mitchell, Ontario.

"BRIDGE OVER TROUBLED WATERS"

LUNCH SPEAKER:
Elmer Buchanan, Minister of Agriculture & Food.

AFTERNOON PANEL:
Focus: Farmers — do you really care about consumers' changing needs and wants? Consumers — do you really care what happens to Canadian farmers?
Moderator: **Jack Vanderkooy**, CFFO Past-President.
Panelists: **Fiona Nelson**, trustee, Toronto Board of Education, chair of Agriculture & Food Sectoral Task Force of the Ontario Round Table on the Environment & the Economy;
Gerry Prins, President of Distribution Canada, Burlington, a buying group for independent grocery stores across Canada;
Hans Vink, CFFO member and dairy farmer from Peterborough area;
Deborah Whale, co-owner and operator of Clovermead Farms from Alma.

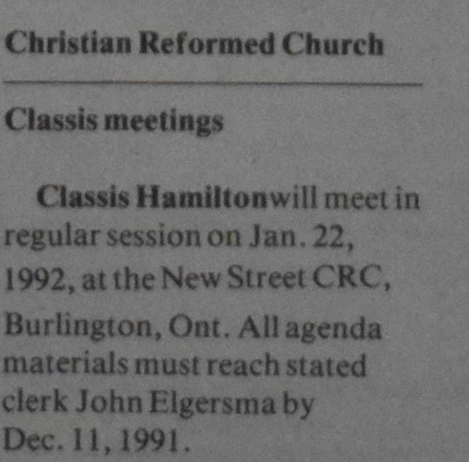
BANQUET SPEAKER:
Ross Daily, Agriculture Editor, CFPL TV, London, ON; Producer & host of "This Business of Farming."

"IMPROVING THE FARMER-CONSUMER CONNECTION"

SPECIAL FEATURE:
Doug Minaker, Christian songwriter & teacher, Waterloo, Ont., will entertain the meeting with his music and singing.

TICKETS:
Convention — $20 per person; Banquet — $20 per person.

To register, call CFFO office, Guelph — (519) 837-1620 or FAX to (519) 824-1835.
Deadline: Friday noon, November 29, 1991.



WHEN IT'S TIME FOR RESULTS... CALL THE CLASSIFIEDS!

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Church news

Christian Reformed Church

Classis meetings

Classis Hamilton will meet in regular session on Jan. 22, 1992, at the New Street CRC, Burlington, Ont. All agenda materials must reach stated clerk John Elgersma by Dec. 11, 1991.

Mr. John Elgersma
R.R. 1, Cayuga,
ON N0A 1E0

Classis Huron will meet in regular session on Jan. 8, 1992, in the Waterloo, Ont., CRC. All agenda material must reach Willie Andrews by Dec. 2, 1991.

Mrs. Willie Andrews
60 Churchill Rd. S., Acton,
ON L7J 2J4
Tel. (519) 853-0639
Fax: (519) 853-0446.

Books

Robert VanderVennen, page editor

The challenge of our street kids

Street Kids: The Tragedy of Canada's Runaways by Marlene Webber. Toronto: University of Toronto Press. ISBN 0-8020-6705-0: Softcover, $16.95, 1991. Reviewed by Debbie Davis, a social worker in Mississauga, Ont.

The author of this book, Marlene Webber, provides an astute analysis of one of Canadian society's worst shortcomings: a blatant failure to protect young children. Since the early 1980s, the number of homeless children has steadily increased. They include kids of various ages and backgrounds. Most come from seriously dysfunctional families in which the child was given no empathy or respect. Affluent street kids have generally sustained a high level of neglect, physical abuse, emotional and sexual abuse in their parental home.

According to the 12-year follow-up study cited in this work, in later years runaways encounter difficulty forming relationships and are at grave risk of engaging in criminal activities such as rape or sexual assault. Not incidentally, these crimes were committed against them as children.

Webber provides an insightful explanation for the social origin of street kids. Every year, at least one million women are assaulted by their partners. If a child's mother remains with her abusive spouse, the child may turn to the streets as a way to avoid the family chaos.

Not in Canada?

Even though Canada is classified as a rich industrial nation, one out of five children grow up in abject poverty. Poverty-striken households are almost solely comprised of single mothers or of aboriginal families. Children from such families face a 50 per cent higher mortality rate than their middel-class counterparts. A sharp increase in the cost of living in the last decade has tended to separate families. Poor children are often left to fend for themselves, usually on the streets.

In Toronto alone, 84,000 individuals could not feed themselves in 1989; but this statistic is much lower than the real need. Many people go without regular meals for days or weeks before resorting to the public display that charity entails.

Currently, housing is viewed as a privilege, not as a basic right. With the inception of psychotrophic medications, institutional inmates have been dumped into boarding homes or onto the streets. In a matter of two decades, Ontario has lost 46,000 psychiatric in-patient beds.

At least 25 per cent of adolescents are illiterate. Most of these turn to the streets. Bereft of any marketable skills, many street kids turn to prostitution in order to support themselves. Furthermore, pimps ferret out susceptible youngsters at subway stations or in bars. Most female prostitutes and many male prostitutes have been sexually violated in childhood.

Need to dull the pain

Other street kids turn to drugs to dull the pain accompanying memories of molesting fathers, alcoholic parents or of the humiliation accompanying crippling poverty. Simple appeals to self-preservation in a life already filled with danger is not an effective mode of intervention for curtailing drug use among street kids.

Even though we have failed many of today's children, the author provides some practical ways of helping homeless youngsters. Street kids require consistent love from a dependable adult. Safe houses should be built in the kid's own neighbourhood rather than in unsafe areas of town. These houses should provide a welcoming atmosphere rather than produce a warehousing effect on kids. Also, adolescents need diversion, not detention. Children can be taught to help each other. Webber discusses a successful literacy program in which a peer tutoring model is employed.

Street Kids has one major flaw: its analysis is based on a humanistic approach rather than on the fact that all of us, including children, are created in the image of God. Even though this is not an easy book to read, it is a necessary addition to every parent's or professional's library because Webber reminds the reader in a tangible way that imparting a punitive method of intervention will only serve to increase the plight of homeless kids.

Friends of God

Wayne Brouwer

Shout!

"Shout for joy to the Lord, all the earth!" (Psalm 100 : 1).

Some years ago Robert Graves wrote a little short story called "The Shout." He told a strange tale about a man who had learned a secret shout from an isolated African tribe. If he used his vocal cords properly, and if he gave full vent to his lungs, he could bellow a sound that would kill every living animal or human within a certain range!

Even when the man protected his own ears by stopping them with wax, there was danger that he might be driven mad by the shout. All the world around him paused in wonder as he carried in his larynx the shout that could change their lives.

Mob madness

It sounds too fantastic to be true. Still, there have been shouts throughout history that have caused death and have driven people mad. The shout of Israel at Jericho, after having marched in solemn silence for seven days, must have created more than a little stir. It literally shook the foundations of the city! And what of the little band of Gideon, surrounding the slumbering hosts of Midian? Their shout turned alien dreams into nightmares and scattered the brave in a military upset of mammoth proportions.

Even today, shouts can be unnerving. Didn't the Minnesota Twins have an edge over the Atlanta Braves every time a World Series baseball game was played in the domed stadium in Minneapolis? Braves' players said the roar from the shouting of the crowds was so intense that concentration collapsed and errors mounted!

Charles Dickens had a little comment on something like that in his *Pickwick Papers*. Someone asks Mr. Pickwick about what he should do on the streets of London during times of mob unrest. "It's always best to do what the mob does," replies Pickwick.

"But," says the other, "what if there are two mobs?"

In that case, urges the knowledgeable Pickwick, "Shout with the largest!"

He knows how to pick the winning team, doesn't he?

Religious fervor

Shouting isn't always an unnerving and destructive mob activity, though. The poetic report of the creation of the world in Job 38 says that on that day of celebration the morning stars sang together and all the angels of God shouted for joy! That's more of the picture that Psalm 100 raises as it paints a picture of worship. "Shout for joy to the Lord, all the earth!" says the psalmist. And other scenes from scripture describe a similar exuberance when the people of God get together.

The dance and shout in Exodus, for instance, when God had brought his people through the Red Sea. Or the celebrations at the dedication of the Temple, raised to a high pitch of religious fervor by Solomon. And then, again, when Jesus entered Jerusalem on a donkey. Chesterton writes a poem on the occasion from the donkey's perspective:

There was a shout about my ears,
And palms before my feet.

Jesus himself affirmed the shouts, telling the wishers for quiet that even the rocks of creation had to explode in praise when heaven passed so near.

Shudder, shiver, shout

So too with us. Worship, in many traditions, can become reduced over time when excessively bound by the Apostle Paul's admonition to have things done "decently and in good order." Sometimes the good order of the day calls for a shout, one which unnerves and upsets the status quo. For when heaven passes by, earth always shudders, either with fear or delight.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

THE CONTENT DIGITAL SAMPLING COMPUTER ORGAN... the organ that plays back digitally recorded real organ pipes, built for churches or homes.

CHECK THIS OUT ! !

INCLUDES:
-transposer
-memory system
-presets
-midi
-autom. pedal
-roll top
-digital reverb
-headphone jack
-full console (2x61 keys)

THE PRICE: $8,691.30 plus taxes

Smaller and larger organs available

Call for an appointment or visit our showroom Saturdays 9:30 - 5:00.

ALSO AVAILABLE: • Dutch sacred sheet music • • Tapes & compact discs • Pipe organs • Church organ lessons •

THE MUSIC GROUP

(Importers of the full line of CONTENT organs from Holland)

190 Highway #7 West (Rivalda), Unit 5, Brampton, Ontario L7A 1A2

TEL. & FAX: (416) 455-0797

Kerkdiensten op cassette in de Nederlandse taal

U kunt zich nu abonneren op deze prekendienst, b.v.:
a) één cassette iedere week;
b) twee cassettes maandelijks;
c) één cassette maandelijks.

Prijs $3.00 per cassette
($1.50 extra als u de cassette wilt houden)

Voor inlichtingen schrijf naar:

Jack & Lenie Brouwer
27 Alpaca Drive
Scarborough, ON
M1J 2Z8
of bel (416) 431-7792

Luister naar het programma
ZINGEND GELOVEN
Elke Zaterdag, 8 uur 's morgens
CHIN FM 101